



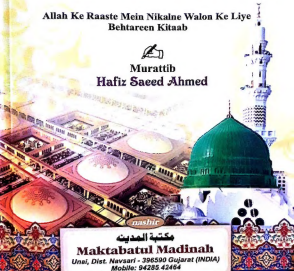
Maine Jinnant Aur Insaan Ko Sirf Meri Ibaadat Ke Liye
Paيدا Kiya Hai. (Bayanul Qur'an)

Maqsade Zindagi

Allah Ke Raaste Mein Nikalne Walon Ke Liye
Behtareen Kitaab



Murattib
Hafiz Saeed Ahmed

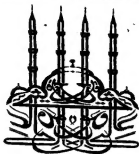


مكتبة المدينة

Maktabatul Madinah

Unal, Dist. Navsari - 396500 Gujarat (INDIA)

Mobile: 94285 43464



**mushfeeq-o-murabbi vaaleede
marhoom ke naam**

**Jeenki Koshishon Aur Dua'aon Ke Natije
May Is Keetab Ko Tartib Dene Par Kadeer
Huva, Allah Jalle Shanahn Unki Magferat
Farmaye Aur Shaayane Shaan Apni
Rahmat May Jagah Ata Farmaye. Aamin.**



fehreeahte majamin

no.

anavin

pag no.

1

arso Muratteeob

5

2

kamyabi

7

3

neekalne Se Peble

10

4

targoebi bat

10

5

qinoti sarmaya

15

6

na'at (khali)

16

7

ravangi ke adab

17

8

sevari ki sunnaten aur aadab

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basti may dakheel hone ki sunnate aur aadab

18

10

masjeed ke aadab

19

11

mashvare ke aadab

20

12

talim ke aadab

22

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majlees ki fazilat

23

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zohar had

23

15

fazaile ziqr

26

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fazaile gashat

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aakhri bat

33

18

chhe seefat

36

pehli seefat iman

37

dasri seefat namaz

39

tisri seefat ilm aur ziqr

41

dasra juz ziqr

42

chothi seefat iqrame musleem

43

panchvi seefat ikhlase neeyyat

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chathi seefat da'avate ilallah

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becameehi ta'ala

nabimaduboo vanusalle ala rasuleebhel karim amma bad

arze muratteeb

tamam ta'arife us allah rabbul izzat ke leeye jo tamam salam ka rab hai, aur ham sab ka khalceq aur maleek hai, hazrat insan par sab se bada ahsan allah ne ye farmaya ke unki heedayat ke vaste her dor may nabeyon ko mabuoos farmaya, aur ham ummate mohamnadya ala sahebaha alf alf salat par azim ahsan ye farmaya ke hamay aese nabi ki ummat may peda farmaya jeeski ummat may payda hone ka leeye haz nabeyo ne bhi tamannaye ki thi.

lakho durood aakae do jahan imamul ambiya fakhre rasul khatamun nabeyyin hazrat muhammed ﷺ per jo tamam anam ke leeye aur qayamat tak aane wale insano ke leeye rahmatul leel anamin bana kar bheje gaye, apni poori hayate tayyba eesi feekr aur eesi jaddo jehad may guzar dee ke kees tarah mera ek ek ummati jahannam se bach kar jannat may jane wala ban jaye aur is mehnat ko karne may logo ki taraf se jo bhi halat aaye use bardasht karte rahe, halan ke allah ke mahboob the, khud farmate hai ke din ki da'avat ke seelseele may jetna muje daraya gaya aur sataya gaya, keesi nabi ko nabi daraya aur sataya gaya. (teermeesi sharif)

chunke ab koi nabi dunya may nahi aayega is leeye nabyo wala kam is ummat ko deya gya hai, aur is da'avat ki mehnat hi ke jarye din vujood may bhi aata hai aur baqi bhi rahth hai, is leeye allah ke raste may neckal kar us mehnat ko sikhsa hoga aur makam par reh kar is mehnat ko karna hoga, take allah ke raste may neckal kar jo iman aur a'amal banenge woh makni mehnat se hamari jindgi may baqi bhi rahenge aur un may tarqqi bhi hoti rahegi.

eesi mehnat ko is kitab may samjane ki kosheesh ki gayi hai ke insan ka dunya men aany aane ka maqsad kya hai aur us maqsad ko kees tarah haseel keeya ja sakta hai aur kees tarah mehnat karne se ham khud aur dunya may basne wala ek-ek insan dono jahan may kamyab ho jaye.

is leeye ye kitab ek bar padh ker ya dekh kar almari ki jinat na bana de, balke is kitab ko bar bar padhi jae, suni jaye, sunayi jaye, socha jaye aur ek-ek bat apni jeendgi may luyi jaye aur dusro tak pahunchayi jaye, jeetni bat dusron tak pahunchayenge utni bat hamari jindgi may aayegi, da'avat ka maqsad hi yehe ke jo hukam aur jo amal hamari jeendgi may nahi hai usko ba-seefate tablig apne andar peyda karne ki kosheesh ki jaye, allah jalle shanaboo amal karneki tofiiq ata farmaye. aamin. ya rabbal aalamin.

is kitab may keesi bhi qeesam ki koi galti ho gayi ho to use sahi kar leeya jaye aur hame bhi ittela kare take tahqiq ke bad dusri bar use sahi kar leeya jaye.

allah ka be inteha fazl aur ahsaan he ke usne muje ye da'avati kheedmat saranjam देने ki tofiiq ata farmayi, dus'a hai ke allah jalle shanaboo kabool farmaye aur aakherat may najat ka zarya banne aamin.

ahkar

hafeez saeed ahmad

unal. dis.navsari.

rajab 1434 heejri



kamyabi

mohtaram buzurg dosto dunya ka har insaan kamyab hona chahta hai aur allah bhi chahte hai ke mere bande kamyab ho jaye isleeye allah ne dunya may kamo besh sa-va lakh nahyon ko bheje take voh bandon ko kamyab hone-ka rasta batlaye, kyunke qayenat ko allah ne banaya aur bani hui chiz se kuchh banta nahi hai, is ki kamyabi aur na kami kees chiz may hai voh banane wala hi janta hai, esi leeye allah ne har dour may nabiyon ko bheja aur kitabe bhi di, tamaam nabeeyo ne dunya may aakar ek hi da'avat di ke ek allah ko mano aur ek hi allah ki mano kamyab ho jaoge, yuni iman aur a'amale saleha ikhtyar karlo kamyab ho jaoge.

allah jalle shanhu irshad farmate hai "jo log iman laye aur a'amale saleha keeye ham unko ba lutf zindgi ata karenge" su. nahal ruku 13. dusri jaga irshad hai "jo shakhs hamare zeekr se (hukm se) aasraz karega ham unki jindgi ko tang kar denge aur qyamat may use andha uthaenge". su. ta ha. ruku 7.

is se pata chalta hai ke jees ki jeendgi men din hoga chabe ashab ho ya na ho allah use dunya may bhi kamyab karenge aur sakharat ki la-mehdood zindgi may bhi kam-yab karenge, jese sahaba r.a. ko kamyab keeya, aur jeeski jindgi may din nahi hoga allah use dunya may bhi nakam karega aur aakherat may bhi nakaam karenge, jese abu-jahal, abu lahab, qesar aur keesra ko nakam keeya, din kehte hai allah ke hukmo ko uski razamandi ki khateer nabi ﷺ ke tareeke ke mutabeeq poora karna.

din ki meesal pani ke sbth di gayi hai, ke harek ko pyas lagegi aur sab ko pani ki jarurat padegi, isi tarah harek in-saan ko din ki jarurat hogi, ye nahi ke ghar may se ek aad-mi ki jindgi may din hai to sab ka kam chal jayega. aur ch-abe sharbat, jyus, ya faluda pi le lekeen pyas to sade pani hi se bujhegi, isi tarah asbab kuch bhi ho lekeen kamyabi to din hi se milegi. pani jeetna saf saffaf hoga usi tarah-

uski tandurasti banegi, isi tarh jindgi mey din jitna jyadah hoga utnahi uska kam banega, isi liye kahi par din ki misal chakki ke sath di gayi hai ke chakki jese tarah har jaga aur har taraf ghumti hai isi tarah din bhi jindgi ke har shobe mey hona jaruri hai, jis tarah be dini se insan nakam hoga isi tarah adhure din se bhi nakami hogi, isliye aqaid, ibadat, akhlak, mamlat aur muasherat ke tamam shube ka poore ka poora din hamari jindgi mey lana jaruri hai, din se kam-yabi yaqin ke ba-kadar milegi, din se kam-yabi ka yaqin pe-da karne ke liye da'avat shart hai, da'avat se hamare andar yaqin peida hoga, aamal ke karne ke bad bhi kam-yabi yaqin ke bekadar milegi, yaqin yane iman.

allah ki qudrat us vaqt tak hamara sath nahin deti jab tak allah ka ger hamare dilon se nikal nahin jata, aur allah ka gair us vaqt tak hamare deelo se nahi nikalta jab tak allah ka ger allah ke beger kuch nbi kar sakta us ki ham da'avat na de, iman ya aamal ki da'avat de to uski hqiqat ke samne rakhkar da'avat de, mahol dekh kar ya hamari eatah dekh kar ya samne vale ki istedad dekh kar da'avat na de, balka apne yaqin ki tabdeeli ki niyyat se da'avat de, dusron ki islah ki neeyyat na ho, is tarah da'avat denge to da'avat mey voh tasir peida hogi jis se hamara apna yaqin bhi banega aur dusron ko beedayat bhi milegi.

isi da'avat ki mubarak mehnat ke bare may allah rabbul izzat ne irshad farmaya hai "tum mere raste ki jaddo jahad kero may tumhe jarur ba-jarur hidayat dunga" su. anqabut ruku 3. allah ke raste ki jaddo jehad aur da'avat ki mubarak mehnat ko allah ne behtarin tijarat kaha hai, "ac iman valo kya may tumhe aesi teejarat batau jo tumhe dardnak ajab se bachaye ? (voh teejarat ye hai) allah aur uske rasul par iman lao aur necklo allah ke raste may apni jan aur mal le kar ye tumhare liye behtar hai agar tum samajh rakhte ho" (is ke badle allah kiya dega) tumhare gunah maf kar dunga aur jannat may dakheel karunga, (allah farma raho hai ke) ye bahot hadi kam-yabi hai" su. suf ruku 10 is kam-yabi

ko hasel karne ke liye bar-bar apni jan aur mal le kar allah ke raste may nikalna hoga, kyunke allah ke bande hone ke nate allah ki bandgi ham par farz hai, 'lailah ilallah'.

isee tarah hazrat muhammad ﷺ allah ke rasul hai le-haza unki mano, apni tamam khahishat ko unke hukm ke tabe karo, halal ko halal samjho chahe jeezam ke tukde-tukde ho jaye, aur haram ko haram jano chahe dal roti bhi na mile chahe kama'at par gujara kar lo, muhammadur rasulullah ka takhza hai ke jindgi rasulullah ﷺ ke tariqe may dhal jaye, muhammadi ban jaye, aqaid may, ibadat may, akhlaq may, mamulat may, in sab a'amal may logon ko hamara moashra nazar aaye, sari dunya ki izzate band hai nabi ke tarike may, jo kuch meelega us jindgi se meelega jo nabi ﷺ dekar gaye hai, aur hazrat muhammad ﷺ aakhri rasool hai is bunyad par nubuvvat wala kam hamare jimme hai, ye da'avat ka kam khatme nubuvvat ki pahchan hai, ye ummat apne nabi ﷺ ki varees hai, agar din ka kam karenge to huzur ﷺ ke ummati hone ka haq ham ada kar sakenge.

apne jan mal ko le kar allah ke raste may neeklenge aur masjid ke mahol may aur farreeshton ki sohbat may reh kar usul aur aadab ke sath is kam ko karte rahenge-karte rahenge to din hamari jindgi may asta chala jaayega, aur jab din jindgi may aayega to chen sukoon aayega, roji may khetro barkat hogi, dua'-non se kam banenge, allah valon ki dua'non may heessa lagega, moashre may amno aman aayega aur tamam makhlooq hamare mohabbat karne lagegi

aur jab insan allah ke hukmon ke mutabiq aur nabi ﷺ ke tariqe ke mutabiq jindgi gujarta chala jaayega to inshaallah mot ke vaqt iman ke sath is dunya se rukhsat hoga, jeeke mutalooq allah rabbul izzat farmate hai "jiene kaha beehaq mera rab allah hai aur pheer us par jamaa raha to mot ke vaqt farreeshte utrenge aur khush-khabri denge ke dunya ke chhutne ka gam na karo aur aage ka khof na karo us jannat ki khush khabri sunate hai jeeke nabyon ke jarye khabar di gayi, dunya ki jindgi may bhi ham tumhaare-

sath the aur ankherat may bhi rahenge, un may veh sab kuchh meelga jeeaka tumhara deel chahega.? suha mim sajda. ruku 4.

neekalne se pehle

allah ke raste may jane ke leeye jab apna nam likha de to do rakat salat ul hajat padhe aur allah se dua'a kare ke se allah muje tere raste ke leeye qabool farma aur tamam rukavate ko door farma aur tamam masail ko ansan farma vaqta f-vaqta apni hesyat ke mutabiq do panch rupye sadqa karta rahe, aur jab vasuli jama karne ko kaha jaye to vasuli jama kara de, ghar may aur dosto may 'allah ke raste may ja raha hun' uski da'avat chalaye, take hamare leeye neekalna ansan hojaye,ab ghar aur karobar ki tartib banakar apni jan aur apna mal le kar allah ke raste may neekal jaye.

ghar se ravana hone se pehle paki safai ke sath gusul kare, saf kapde pehne, khushboo lagaye, do rakat namaz padhkar apni aur apne ghar valon ki asfyat ki salamati ki aur hidayat ki dua'a mange aur ye dua'a padhe "allahum-m bee-k asulu v bee-k a-hulu v bee-k asiru" nake had sab se khushi khushi meelkar ye dua'a padhte huye ghar se neekle "beesmeellahce tarakkaltu allallahce la havla vla quvvata illaa beellahceel alceeyeel azim" (teermeezi) aur apni basti ki masjeed may jakar bhi do rakaat namaz padhkar dua'a kare aur jaha judaa toy huvh ho vahan pahonchkar subke sath jud jaye.

targibi bat

mohtaram buzurgo dosto aziz sathyo, allah rabbul izzat ne hame nake raste ke leeye pasand farmaya, qabool keeya aur neekala ye allah ka bahot bada ahsaan aur inam hai, is may hamara koi kamal nahi hai, hamare leeye keetno ne dua'ae ki hogi, rato ko uthkar tahaajjud may roye honge, tab jakar allah ne hamay qabool keeya hai warna hamari basti may bahotse log rehte bei aur ham se bhi jiyadah mal vale aqal vale, salahyat vale aur ilm vale bhi honge,lekin un sab

may se chunkar allah ne hamay qabool keeya hai, ye allah ka bahot hi bada karam hai, ek hadis may hai "manyyure-edcellaahu beehi khayray yusafqueeh-hu fed din" yaani "allah jees bando se bhalai ka irada farmate hai us bande ko din ki samajh ataa farmate hai. (bukhri sharif)

ye bahot hi uncha kam hai, nabyo vala kam hai, allah ne apne masoom bando ko nabi bana kar is kam ke leeye chuna, kresi bhi ummat ko allah ne ye kam nahi deeya, balki ye kam nabyo se nabyo may muntaqeel hota hurva huzur ﷺ tak pahocha, aur huzur ﷺ ko allah ne peere aalam ke leeye aur qyamat tak ke leeye khatamun nabiyyin banakar bheja, ab koi nabi dunya may nahi aayenge, isliye allah ne aap ﷺ ke sadqe may ye kaam hamse yani is ummat ko diya hai.

ye itna uncha kam hai ke sahaba r.a. ne makka ki ak lakh namaz ke sawab ko aur madina ki pachas hazar namaz ke sawab ko aur huzur ﷺ ki inamat may namaz padhne ko bhi chhoda aur allah ke raste may neekle, is raste ke beesh-umar fazail hai lekin ye kam soerf sawab ke leeye nahi hai balki ye kam hamari jeemmedari hai, is kam se ye chaaha jata hai ke huzur ﷺ ka laya hurva so fi-sad din haqiqat ke sath hamari jindgi may aajaye take allah hamse raji hojaye aise raji hokar dunya may bhi kamyab kar de aur aakherat may bhi kamyab kar de.

isliye is raste may nikal kar sabse pehle apni niyyat durust karna hai,kyunke aap ﷺ ne irshad farmaya "innamal a'amaalu been-niyyat" a'amal ka daromadar niyyaton par hai, isliye sabse pehle ye neeyyat kare ke may allah ko raji karne ke liye neekla hun, isliye char mahine ya chalis deen may yehi feekr karni hai ke dono jaha ki kamyabi ke leeye apne yaqino ko dunya ki tamam shiklo aur asbab se allah ki taraf se aane vale a'amal vale asbab ki taraf ferna hai, kyunke dunya walo ke fayde ke liye kayenat hai aur iman valo ke fayde ke leeye shikhmat hai, sath-sath is bat ki bhi feekr karna hai ke aalam may hasne wale ek ek insan ki jindgi

may bhi kamyabi wale a'amal kese aajaye, kyunke is mu-barq mehnat se yehi chaha jata hai ke buzur ﷺ ummat ko iman aur akhlaq ki jesa meyar par chhod kar gaye the us aatah par poori ummat fear se kese aajaye.

to ham sub sikhne ke liye nikle hai, lehaja chnd usul hai jin par amal karenge to din jindgi may aayega, warna fayde ke bajaye nuqsan hoga, is raste may nikalkar char hatu ka dhyan rakhna jaruri hai, (1) amir ki itaa'at (2) masjid ki char divari. (3) aankho ki hifazat (4) raton ki naho jari.

(1) hamara amir jab tey ho gaya to hamare liye har bat aur har kam may amir ki itaa'at karna bahot jaroori hai, chabe samaj may aaye cabe samaj may na aaye, chabe deel mane chale na mane har hal may itaa'at karna jaruri hai, kyunke itaa'at par heedayat hai isleeye amir jo kabe voh kare jeetna kabe utna kare, jesa kabe vesa kare, kyunke amir ke upar allah ka hath hota hai, amir se allah vohi kam karayega jesa may hamari bhalayi hai, isleeye jesa may amir ki mani usne nabi ﷺ ki mani, aur jesa may nabi ﷺ ki mani usne allah ki mani (ibne maja) yani amir ki naraajgi se allah naraaj honge aur allah ke naraaj hone se heedayat nahi meel sakti, isleeye majah meetane may hai, agar shkar chai may mite nahi to log use thook denge.

is leeye amir ke tabe ham is tarah hojaye jase murda gusul dene walo ke hath may, to pheer hidayat milegi, amir mali ki tarah hota hai ke mali bag ki koi shakh tedhi pasand nahi karta, foveran use sahi kar deta hai, warna pada ugane, badhane aur felane may uska koi dakhil nahi, voh sab allah ke hath may hai isi tarah amir ke hath may heedayat nahi, hidayat to allah denge lekin hidayat meelegi amir ki itaa'at ke mutabiq, isliye har kam amir ko puchh-puchh kar kare.

(2) duera kam ye karna hai ke jyada se jyada hamara vaqt masjid ki char divari ke andar gujre, yani jamat khane may, is leeye ke yaha par farishte ke rehne ki jaga hai, jab farishte ki sohbat may rahenge to farishte vali sifat hamare andar aayegi, yani ke manne ka aur itaa'at ka jaba.-

aur allah ko sub jagaho may sab se jeeyada pasand masjid hai, aur sab se na pasand jaga bazar hai. masjid momene ke leeye aisi hai jese machhli ke leeye pani. is leeye begair ijazt ke bahar na neekle, agar jaroorat se ijazat lekar jaye to jaroorat पूरी karke jald aj jald char divari ke andar aa jaye, kyunke jo anda murghi ke paro se bahar rehta hai usmay se bachcha nahi neekalta balke sad jata hai aur seerf fekne ke kam ka reh jata hai.

ek hadis ka khulasa hai ke qyamat ke deen allah ke arsh ke saye ke seeva koi saya nahi hoga, usmay voh aadmi bhi rahaga jiska deel masjid may atka hua hoga, isleeye jeeyada se jeeyada vaqt masjid may gujare.

(3) tisra kam najro ki hifaj hai, isleeye agar jarurat se ya din ke keesi takaje ki wajah se masjid ke bahar jaye to aankho ki khoob hifazat kare, ke na-mahram par na pade aur dunya ki halal chijo ko bhi ibrat ki nigah se dekhe, uski ibteda aur inteha ko soche ke meetti se bani hai aur meetti ho jaegi, hich ki shakal se dhoke may na pade, aur soche ke ye sab fani hai, aur in sab mehmato ke jarye deel may jo neer peda hota hai, aur aakherat ki jo seekr peyda hoti hai voh sab neekal jati hai, jese surakh vale bartan may koi chiz nahi thaherti, isi tarah bad-nazri ke jarye ye sab khatam ho jata hai.

(4) chotha kam raton ki aahozari, yani raton ko uth kar tahajjud ki pabandi kar ke ro-ro kar allah se khoob dua'aye mange, kyunke heedayat allah hi denge, aur deen may hamne jo mehnaten ki hai aur sikha hai use deel may allah hi utarenge aur amal karvange, isliya apne gujestshta gunahon ko yad kar ke roye aur masi mange, apne leeye, apne ghar walo ke leeye, apni basti ke liye, balke poore aalam ke liye aur qayamat tak aane vale insanon ke liye mange kyunke is raste may neekalne valo ki dua'aye bani israil ke nabyon ki dua'ao ki tarah qabool hoti hai, namazo ke bad bhi dua'aye kare, balke deen rut jab bhi moqa meele allah se mange, har jarurat allah se mange, balke jo bhi mas'ala

posh saye dua'ao ke jarye allah hi se manvaye.

har vaqt is bat ki fekr kare ke har kam har amal vaqt par poora ho, aur roj b-roj har amal may taraqqi ho rahi ho usoolo ki pabandi kare, aur allah ko raji karne ki neeyyat se kare, isleeye keesi par bojh na hane balke ham dusro ki khidmat karne vale hane, jeetna ham ita'at karenge, mujahada karenge, qurbani denge, utna iman banega, iman hanta hai magavar halat may.

is raste may talim bhi ek mujahada hai, lekeen allah ne ismay hamari heedayat ehhupai hai, isleeye talim may vaqt se pehle sub jaruryat se fareeg hokar deel ke bhi fareeg kar ke bethe aur dhyan aur tavajjuh ke sath deel ke kano se sunne, kabhi khana aage peechhe hoga, kacha-pakka meelega sons aage piche hoga, ye sab chhoti-moti qurbani hai ye koi jeevada qurbani nahi hai, halkanke isi din ki khateer sahaba r.a. ne kesi kesi qurbani di, lekeen ham kamzor hai, ham se aesi qurbani nahi mangi jati, char mah, chalis deen chhoti-moti qurbani denge to iman banega aur din jeendgi may aayega, dunya aur aakherat dono jahan may kamiyabi meelegi, isi ke sath-sath namazo ko takbeere ula ke sath padhna hai, ek hadis ka khulasa hai ke jo shakhs chalis deen pancho namazo ko takbeere ula ke sath padhe use do parwane meehte hai, ek neefaq se bari hone ka aur dusra jahannam se ehhutkare ka.

is raste may neckal kar khoob mehnat karni hai, aur apne vaqton ki bhi hifazat karni hai, dunya ki jindgi ka ek ek lamha ghisatti saarmaya hai, kyunke asal jindgi hi dunya ki jindgi hai, aakherat may to seerf vohi chiz milegi jo yaha par kamayi hogi, vaha amal nahi voh to badle ki jaga hai, ham apna karohar, ghar har vagera sab kuchh ehhod kar jaa rabe hai, lekin nafs aur shetan jo hamare dushman hai hamare sath aa rabe hai, aue huri aadate bhi hamare sath jaa rahi hai, ye hamen un a'amal ki taraf khinebenge jise hamare andar juhmat peyda ho, aur allah se doori ho, isleeye ham jyadah se jyadah vaqt un amlo may lage rabe-

jese se hamara deel noorhni hane, jab ijtemayi amal poora ho jaye to inferadi a'amal may lag jaye, vaqt ko bekar bato may jaye na kare.

ideeaye allah ke raste may neekal kar khoosam aur maqam par rehkar umooman baj kam karna hai aur baj kam nahi karna hai aur baj kam may jeeyada se jeeyada aur baj kam may kam se kam vaqt lagana hai, aur keeya-keeya karne se aapas may jod peda hoga voh sab bataya jata ra-bega, insha allah.

Qimti sarmaya

char chijo may jiyadah se jiyadah vaqt lagana

(1)da'avut may (2)ta'alim aue ta'allum(sikhne seekhane) may (3) ibadat may (4) kheedmat may.

da'avate ilallah ki panch bate

(1) kusoosi gasht (2) talimi gasht (3) umoomi gasht
(4) tashkili gasht (5) vasooli gasht

talim aur ta'allum ki char bate

(1) kitab ka padhna aur sunna (2) namaz aur qura'an ke mujakre (3) ehhe soefat ke mujakre (4) uoosool aur aadab ke mujakre

ibadat ki char bate

(1) namaz (2) teelavat (3) tasbeehat (4) masnoon dun'aye

kheedmat ki chaar bate

(1) apni kheedmat (2) amir ki kheedmat
(3) sathi ki kheedmat (4) makhlooq ki kheedmat

char kamo may kam se kam vaqt lagana

(1) khane pine may (2) sone may (nind saram)
(3) pehah pakhne may (4) aapas ki jaroori bat chit may

char chijo may bahas na kare

(1) sqaid may (2) masail may (3) soeyasat may
(4) halate hajerah ka tafkera (akhbari bate)

char chijo ka sehtemam kare

(1) masjid ka sehteram kare (2) amir ki ita'at aur

kheedmat kare (3) ijtemai kam ko inferadi kam par
muqddam rakkhe (4) sabr aur tahammul se kaam le

ijtemai aath kam

(1) mashvare (2) talim (3) namaz (4) umumi gasht
(5) bayan (6) khana (7) sona (8) safar.

infiradi aath kam

(1) nafal namazo ka achteram (2) qura'an ki teelavat
(3) masnoon dua'so ka achtemam (4) tashihat ki pabandi
5) rojana ek naya sahaq yad karna 6) ek sathi ki khidmat
(7) tanhai may fazail ki kitabon kaa motala karna
(8) har kam karne se pehle apni neccyyat ko sahih karna

khali

deed sure yasin se rahman se khali

hasti hai teri dolate qura'an se khali

mana ke musalma nahi iman se khali

dunya hai magar boozaro salman se khali

saba'a ki faqeer ki sahenahab laraz jaye

auviad hai shahi may bhi us shan se khali

kees tarah hane antumul a'alav-n ke meesdaq

hai piro javan johare ikaan se khali

hai yun to jamane may bahot ilm ke chreche

dunyaye moalleem magar urfan se khali

dunya ka gani neamate jannat ka voh maleek

jo qalb hai dunya ke har arman se khali

mai yun to khata karo gunehgar hun ya rah

lekeen nahi hun mai tere gufran se khali

tuj par hi bhrosa ho jab se khalceqo maleek

majmoon mera pheer ho kyun unwan se khali

ac shafe-ac mehshar ho ata mujiko bhi kousar

reh jaye na shahced tere feizan se khali

ravangi ke aadab

jab ek masjid se doosri masjid jane ka irada kare to sab se pehle apna saman chuk karle, apna koi saman (tasbeeh meesvaq, kitab, kapde, sabun vagera) masjid may na reh jaye aur masjid ka koi saman apne sath na aa jaye, ta'an ka saman bhi chuk karle aur masjid ke hamne safayi ke etehar se jees hal may chhoda tha us se behtar halat may chhode, apna saman khud uthaye aur doosro ka saman uthaya ho to manjeel tak pahochaye, bich may na chhode, ta'am ke saman ki sab soekr kare masjid se jab neckle to nadamat ke sath neckle ke is basti ka aur masjid ka jo haq tha woh ham se adaa na ho saka, masjid se jab neckle to pehle bayu pair masjid ke bahar neckale, aur ye dua'a padhe "bismucellahee vasaalatu vasaalamu alaa rasulecellah, allahumma inni asalu-k moen falee-k v rahmateek" fheer daye pair may joota ya chappal pehle pehne, agar chalte-chalte jana ho to do-do ki jodi bana kar rhte ke ek kinare se chle basti ke andar zikr karte huae chale, basti ke bahar jab pahochte to sikhte seekhate chale, unche saavaj se na bole jab basti aa jaye to sikhna seekhana band kar de.

agar savari se safar karna ho to jab bus ya railway station pahonch jaye to ek jagas saaman ekhatta rakhe aur charo taraf aathi khade rabe take saman ki beefazat acbhi tarah ho jaye, agar koi jaroorat peah aaye to mashvare karke de sathi jaye, hager ijazat ke koi kabi bhi na jaye.

savari ki sunnate aur aadab

jab savari par najar padte to "leelafce" ki surah padhe aur "bismucellaheer rahmaneer rahim" padh kar dahna pair rakh kar savar hojaye, jagah meele ya na meele "alhamdulecellah" kahe, jab savari chalne lage to ye dua'a padhe "subhanallji sakhkhra lana hajaa vamaa kunnaa lahooh mukreenu vinnaa ilaa rabbeenna lamun qaleeboon" tin martaba "alhamdulecellah" tin martaba "allahuakbar" ek martaba "laillaa-h illallah" uske bad ye dua'a padhe "subhan-k inni jalalatu nafsi fagfeerli fainnuhu lu yagfeeruj-

jann-b illaa an-t" aur jab keesi bulandi par chadhe to "all-
 abuaakbar" kahe aur utre to "subhanallah" kahe aur khule
 medan se gujre to "la ilaa-b illallah" aur "allaahuakbar
 " kahe aur jab pul par se gujre to "allahum-m ya rabbi-
 salleeem salleeem" kahe.

asap ne huzrat zuber been mut-im r.a. ko batlaaya ke
 safar may in panch surton ko padhe (1) su. kafeerum (2) su.
 nas-r (3) su. ikhlas (4) su. falaq (5) aur su. nas, har surat
 ko beesmecellah se shuru kare aur aakheer may bhi ek mar-
 tabaa padh le, yani beesmecellah chhe martabaa padhe, haz-
 rat zuber r.a. ka bayaan hai ke jab kabhi mai safar may
 neekalta tha to havajood maldar hone ke bhi jade-rah sat-
 hyon se kam rehjata tha, lekeen jab mayne ye surte padhni
 shuroo ki us vaqt se may vaapas hone tak apne tamaam
 rofqaan safar se achhi halat may rehta hoo, aur jade rah
 bhi un sahee jeeyadah mere paas hota, (becane hasin) agar
 dourane safar keesi manjeel (station vagerah) par uyre to
 "aueeju bee-kleemateel laaheet tammate meen shre maa
 khalaq" padhe.

agar ham zeekr kate huue safar karenge to ek fareeshta
 hamare sath kardeeya jayega jo hamari heefajat karta hai,
 aur jo lagveeyat may muhtela rehta hai uske sath ek shetan
 kardeeya jata hai, jab dourane safar kabhi bhi masjeed na-
 jar aaye to durood sharif padhe, aur jab doosre majaheeb
 ki ibadat-gaah najar aaye to doosra kalma padhe, aur jab
 aakhri manzeel par utre to ye dua'a padhe "rabbee anzeel-
 ni munzalm mubarakav v anta khyrul munzeelin"

basti may dakheel hone ki sunnate aur aadab

jab basti may dakheel ho to pehle tin-bar "allahum-m
 bareek lanaa fihaa" kahe, uske bad ye dua'a padhe "alla-
 hummur zuqna janaaha vbbbeeb salehee ableecha ilayna"
 (becane hasin) jab basti may dakheel ho to achhi neeyyat
 ho, bateel neeyyat na ho, jesi hamari neeyyat bogi vese hi
 asrat basti walo par padenge, ye neeyyat lekar basti may

dakheel ho ke jese tarah ham allah ke raste may neekle hai isi tarah is basti se bhi log allah ke raste may neekalne wale hain aur poori din hamari jindgi se lekar basti walon ke balke salam me hain wale tamam insanon ki jindgi may kees aajaye.

rel ya has adda ke bahar ya masjid ke karib pahunch kar masjid ke bahar sub meekkar dua'a kare, pheer pehle haye per se juta ya chappal pehle neekale, pheer dahne per se neekal kar masjid ke andar pehle daya per rakhkar ye dua'a padhe "becsmecellahce vaasalatu vaasalamu alaa ras-ulecellah, allahum-mf tahli abva-b rahmateek" aur jab ja-ma'at-khane may dakheel ho to atekaf ki neeyyat kare "becsmecellahce dakhlitu v alyhi tavaqqaltu v-n-rytu sunn-atal atekaf " uske bad saman ek kone may ya jaha par rakhne ko kaha jaye karine se rakhkar noopar chadar dhak-de, aur apni hajat se fareeg hokar vuzoo karke do rakat namaz tahceyyatul vuzu aur tahceyyatul masjid ki neeyyat se padhe aur feekron ko lekar mashvare may jud jaye, aur soche ke is basti may kees tarah kam keeya jaye take kam vujud may aaye, jese basti may bhi jaye tin kamon ki feekr kare. (1) khud iman sikhe yani apni islah ki feekr kare (2) basti se naqd jama'at neekale (3) masjidvaar jama'at banaye, aur agar bani hai he to use majboot banane ki fikr kare, aur agar majboot ho to us se faidah uthaye.

masjid ke adab

(1) masjid may pahochne par agar kuchh log betha hon to salam kare, agar koi na ho to "assalamu alynaa v-alaa ib-adeel lahees saaleehin" kahe, agar namaz, tashih ya teel-avat may mashgul hon to jar se salam karna durust nahi hai. (2) masjid may dakheel hokar bethne se pehle do rakat tahceyyatul masjid padhe, (agar makruh vaqt na ho to) (3) kharidne aur bechne ka kam na kare. (4) tir aur talvar na neekale. (5) aavaj buland na kare. (6) dunya ki bate na kare. (7) apni gum-shudah chij talash karne ka selan na kare. (8) bethne ki jaga may keesi se jaghda na kare.

(9) agar saf may jaga na ho to hich may ghus kar logo may tangi peda na karo. (10) keesi namaaz padhne wale ke aage se na gujro. (11) masjid may thukne aur nak saaf karne se parhez karo. (12) ungleeyaa na chikhaye. (13) hadan ke keesi heere se kbel na karo. (14) najasat se pak rahe, aur keesi chhote bachche ya pagal ko sath na le jaye. (15) masjid may kasarut se allah ke zeekr may mashgul rahe.

qurtubi r.a. leekhate hai ke jeeane in kamo ko kar leeya usne masjid ka haq adaa keeya aur masjid uske leeye heefazat ki aur aman ki jagaa ban gai. (ma'aareful quran)

mashwara

maqsad - ummat may jod peda ho jaye, aur hamare andar manne ka jazba aajaye take allah aur uske rasul ki manni aa jaye.

mashware ke aadab

⇒ mashwara is bat ka karna hai ke buzur عليه السلام ummat ko din ki jees satah par chhod kar gae the din ki us satah par ummat pher se kese aajaye.

⇒ mashwara mukhlisin ka meelkar allah ke din ko buland karne ki koshesh karna hai.

⇒ mashwara karke jo kaam karta hai woh kabhi nadeem nahi hota.

⇒ dini kaam ho ya duniya mashwara karke kaam karna chahye.

⇒ ghar may mashwara kare to aurto aur bachcho ko amir na banaye, seerf rai puchi jaye, aur achhi rai hoto us par feela kiyun jaye.

⇒ mashware se ye chaha jata hai ke hamare andar manne ka jzba aajaye.

⇒ mashware may sub se pehle amir tei karleeya jaye, aur jama'at may amir pehle se tei hota hai.

⇒ amir kasarut rai aur qeellate rai (majority and minority) ka paband nahi hota, chabe rai le chabe rai na le, apni rai par bhi pheela kar sakta hai.

⇒ amir ko chahye ke rai tei karne may hakemana andaj

ikhtesyar na kare.

⇒ amir ko chahye ke sidhe hath se rai poochhe.

⇒ amir jees se rai puchhe vohi rai de, bich may koi na hole agar jaroerat pade to ijazat kekar bole,keesi ki rai ko kaate nahi.

⇒ rai amanat samajh kar amanat dari se de.

⇒ rai manne ke jazbe se de, manvane ka jazba na ho.

⇒ keesi ko jalool karne ki neeyyat se rai na de.

⇒ rai dene may is bat ka khyal rakhe ke din ka faida ho sathi ki aasani ho, aur allah ki raja ho.

⇒ mashware se pehle mashwara na ho (jo sajees hai) aur mashware ke bad uska koi tajkera na ho.(jo bagavat hai)

⇒ rai may ikhtelaf ho sakta hai, lekeen jab pheela hojaye to pheer us phele par sab muttifiq hojaye.

⇒ jees sathi ke jeeunme jo kam bhi tei hojaye us kam ko amanatdari ke sath uske haq ke mutabeeq allah ki madad ke yaqin ke sath poora karneki kosheesh kare.

⇒ jeeski rai par fela ho voh allah se dare aur dua'a kare ke voh kam behtarin tarike se anjam paye.

⇒ aur jeeski rai par fela na ho voh bhi allah se dare aur ye soche ke is may koi shar hoga jees se allah ne ham sab ko bachaya.

⇒ mashware se kam karne ke bad agar koi nuqsan najar aaye to jees ki rai par fela huva ho usko kuchh na kahe balke yun kahe ke khuda ne jo chaha vohi huva aur isi may hamari bhalai hai.

iman ki alamate

jees shakhe may tin bate hoti hai uska iman mukammal hota hai,ek to yeke voh allah ke mamle may keesi malamat gar ki malamat ka khof na kare,dusre yeke apne keesi amal se reeyakari na kare,tiare yeke jab us per do aur peeh keeye jaye jeeunmay se ek denya ke leeye ho aur doosra askherat ke leeye to voh askherat ke mamle ko dunya par tarjih de.

momeen may iman ke aetehar se jeeyadih karneel voh shakhe hai jo akhlaq may sabse jeeyadih achchha ho.

talim ke asadab **talim ka maqsad**

allah ham se raji hojaye aur deul hamara asar lene wala ban jaye, yani apne yaqino ke dunya ki tamam shakle aur asbab se allah ki taraf se aane wale a'amal wale asbab ki taraf pherna hai.

(1) makhlooq ka asar neekal jaye aur khaleeq ka asar an jaye. (2) dunya ka asar neekal jaye aur aakherat ka asar aajaye. (3) chijs aur mal ka asar neekal jaye aur aamal ka asar aa jaye. (4) najar ka asar neekal jaye aur aap ﷺ ki khabar ka asar aajaye.

talim ke moxoo

(1) fazaile a'amal ke jarye deul may din ki aschechi talab aur tadap peda karna. (2) vada aur vaid ke jarye ilmo amal may jod peda karna.

talim ke asadab

(1) ba vazu azmat aur adab ke sath bethna. (tek na lagana)
(2) dhyan aur tavajjuh se sunna. (deul se mutavajjeh hokar)
(3) amal karne ki neeyyat se sunna.
(4) amal karte huve doosro tak pahochane ki neeyyat se sunna.
(5) kalam aur sahebe kalam ki azmat deul may rakhte huve sunna.

talim ke amal may jam kar bethne kyunke talim ke ilm se a'amal ki istedad peda nahi hoti balke taalim ke neor se amal ki istedad peda hogi. fazaile aamal aur fazaile sadqat dono kitabo ki rojana char ghante talim kare, hadis ko do bar ya tin bar padhe, fayde ko aur fayde may loekhi hai hadis ko ek bar padhe, kyunke huzur ﷺ har bat ko tin martaba dohrate take mukhtab use khoob samaj le, kyunke seerf padhna ya sunna maqsud nahi hai balke use samajna hai, isleeye pehli dafa padhne se mutavajjeh honge, dusri bar padhne se sunenge aur tisi bar padhne se use samjenge. subh ki talim tin hisso may karna hai (1) quran ke halqe lagana. (2) fazail ki kitabo may se thoda thoda padhna. (3) ehbe seerfat ke mujakre karna.

majlees ki fazilat

mohtaram buzurgo dosto azizo, allah ka bahut hi bada karam huva ahsaan huva ke allah ne ham ko.....ki namaz ba jama'at padhne ki tofiiq ata farmayi, aur majeed karam ye huva ke din ki majlees may din ki fikron ko lekar bethne ki tofiiq ata farmayi, ye majlees dekhne ke aetabar se bahot chhoti hai lekeen allah ke yaha iski bahut badi kadr hai, jeeke muta'alleek aap ﷺ ne farmaya "jo bhi log allah ke zeekr ke leeye jama hon aur unka maqsad seerf allah hi ki raza ho to aasman se ek farceshta aavaz deta hai ke tum bakhsish deeye gaye aur tumhari burais ko nekyo may badal deeya gaya. (tabrani sharif)

huzur ﷺ ka irshad hai qyamat ke deen allah jalle shanahu baj qomo ka hashr aesi tarah farmayenge ke unke chehro may noor chamakta huva hoga, voh motyo ke meembaro par honge, log un par rashk karte honge, voh amb-eeya aur shobda nahi honge, keesi ne arz keeya ya rasulu-llaah ﷺ unka hal bayan kar deejye ke ham unko pechhan le, huzur ﷺ ne farmaya voh log honge jo allah ki mohabbat may mukhtaleef jagahon se aur mukhtaleef khandano se aa kar ek jaga jama hogaye ho aur allah ke zeekr may mashgool hon. (targib)

allah ham sab ko yaqin nasib farmaye aur in may ham sab ko ahamel farmaye, aur har bar aesi din ki majleeso may jamkar aur judkar bethne ki tofiiq ata farmaye. amin.

jab majlees khatm ho to ye dua'a padhe
subhanallahce v-bee hamdeebi subha-n kallahum-m vabce hamdee-k ashhadu alla ila-h illa an-t astagfeeru-k v-a tubu ilay-k, subha-n rabbee-k rabbeeel izzatee amma yaseedo-on, vasalamun alal mursalain valhamdu lellahi rabbeeel aalamin.

zohar baad (ta'arufi hat)

mohtaram buzurgo dosto, meri aspi aur dunya may basne wale tamam insano ki dunya aur saakherat ki kam-yabi allah rabbul izzat ne apne mahboob din may rakhkhi hai, jeeaki jindgi may din hoga allah use har hal may done

jahan may kamyab karenge, aur jeeaki jindgi may din nahi hoga chahe mard ho ya aorat, chahe keesi bhi khandan ka ho, chahe keesi bhi mulk ka rehne wala ho, chahe kamyab hone ke tamam naqabe moavjood ho, lekeen agar uski jindgi may din nahi hai, yani allah ke aehkam aur nabi ﷺ ka no-orani aur pakiza tariqa nahi hai to allah rabbul izzat har hal may dono jaha may use nakam karenge.

dunya ki kamyabi bahot mukhtasar kamyabi hai, aath aattar sal ki jindgi aur voh bhi yaqini nahi, mot kah aajaye koi pata nahi, magar jindgi jeejni bhi ho agar us jindgi may allah ke hukm ke mutabaeq aur aap ﷺ ke tarike ke mutabaeq allah ki man kar chalenge to allah rabbul izzat dunya ki is chhoti si jindgi may bhi cheen, sukoon, itmecnan, khe-ro-barkat aur amno aman vali jindgi ata farmaenge.(dunya ki kamyabi yehi hai) aur marne ke bad jo lamahdood jindgi hai usmay bhi allah kamyab karenge, aur asal kamyabi to aakherat ki hi kamyabi hai, usi aakherat ki la-mehdood jindgi ko kamyab banane ke leeye allah ne hame dunya may mukhtasar jindgi dekar bheja hai.

sahabaya keeram r.a. ne ham tak ye din be-shumar qurbanya dekar pahochaya hai, mar khayi, garam ret par ghsite gaye, aag ke aagaaro par letaye gaye, ghar-bar chh-ode, vatan se be-vatan huye, bhooke rahe, pyase rahe, pet par patithar bandhe, beeryon ko beva keeya, bachchon ko yetim keeya, tarab-tarah ki taklifon uthayi, balke shahid huye, tab jakar ye din ham tak pahoncha hai, ab is din ko hamari jindagi may baqi rakhte huve duero tak pahochana hai, kyunke ab koi nabi is dunya may aane wale nahi, allah ne khatme nubavvat ke sadke may ye kam hamko diya hai,

is kam ke ham jimmedar hai, aur isi leeye allah ta'ala ne qurane pak may hamari tarif bhi farmayi hai "tum behtarin ummat ho, logon ki nafa rasani ke leeye nikali gai ho,tum aehhe kam ka hukm karte ho aur bure kam se rokhte ho, aur ek allah par iman rakhte ho.

hazrat aboo darda r.a. jo ek jalilul qadr sahabi hai-

farmate hai "tum amr beel ma'aruf aur nahi aneel munkar karte rahe warna allah ta'ala tum par aese jaleem badshah ko musallat kardenge jo tumhare bade ki tazim na kare, tumhare chhote par raham na kare, us waqt tumhare bargujidah log dua'aye karenge to qabool na hogi, magferat mangoge to magferat na meelegi." (fazaile tablig)

nabi ﷺ ka irshad hai ke jab meri ummat dunya ko badi chij samajne lagegi to islam ki heybat aur vaq'at uske qulub se neckal jayegi, aur jab amr beel ma'aruf aur nahi aneel munkar ko chhod bethegi to vahi ki barkat se mahroom ho jayegi, aur jab aapas may gali galoch ikhtyar karegi to allah jalle shanahu ki neegah se geer jayegi. (teermeezi sharif)

isleeye ye mehnat ham sab ke leeye bahot jaruri hai, is mehnat ke jarye yehi chaha jata hai ke ham sab ki jindgi may allah ke ahkam aur nabi ﷺ ke sunnat tariqe jeeuda ho jaye, joes deen ummat ke undar so fi-sad din haqiqat ke sath aa jayega to allah rabbul izzat poori dunya may amno-aman, khero-barkat chen-o-sukoon, aur voh nusraten aur mudaden allah ata farmayega jo sahabaye keeram r.a. ko ata farmayi thi, balke us se bhi pachas guna jeeyadah atan farmane ka vada farmaya hai.

agar is mehnat ko ham sab meelkar karenge to din vujud may aayega, heejrat aur nusrat se din phela hai, to is mehnat ke leeye sab tayyar hai insha allah ? to batavo jab tak hamari jama'at aspi basti may rahegi kon-kon hamara sath dega, han ! joeske pas jab bhi, jo bhi vhaqt fareeg ho us waqt hamara sath de, mulaqate karaye, talim may sheerkat kare, gashon may jude, ham din sikhne ke leeye aaye hai isleeye aap waqt ko fareeg karke hamara sath dey, karenge sub insha allah. ?

allah ham sab ko amal karne ki tovfik ata farmaye. amin.

**jab mai kehata hun ya rab mera haal dekh
to hukm hota hai apna namae o'amal dekh**

fzail-e zikr

mehtaram buzurg-e dosto azise dunya ki mashguli chahie jais ya halsal hi kyun na ho deel par jaroor asar karti hai, us asar ka nam gafilat hai, aur us gafilat ko door karne ke leeye allah ka zikr hai, har chiz ki safayi ke leeye koi na koi chiz jaroor hoti hai, jese kapde aur badan ko saf karne ke leeye sabun hota hai aur lohe ke zang ko door karne ke leeye aag ki bhatti hai, isi tarah deelon ke zang ko door karne ke leeye allah ke zikr ki jaroorat hoti hai, buzur رحمۃ اللہ علیہ ne farmaya jo shakhs allah ka zikr karta hai aur jo nabi karta un dono ki meesal joenda aur murda keesi hai, ke zikr karne wala joenda hai aur zikr na karne wala murda hai.

jese tarah mahino ke aetabar se ramzanul mubaraq ka mahina aur deeno ke aetabar se jum'ah ka deen aur rato ke aetabar se laylatul qadr ki rat sub se afzal hai isi tarah waqto ke aetabar se fajar ki namaz ke bad aur asar ki namaz ke bad ka waqt bahot hi afzal hai, in wakto may jeeiyadah se jeeiyadah allah ka zikr karna chahye, buzur رحمۃ اللہ علیہ allah ka pak irshad naql farmate hai ke fajar ki namaz ke bad aur asar ki namaz ke bad too thodi der muje yad karleeyo kar may darmiyani heesse may teri keefayut karunga.

asee to har ghadi, har vakt, har jaga allah ka zikr karna chahye kyunke maqsade hayat allah ki yaad hai, buzur رحمۃ اللہ علیہ ka irshad hai ke jannat may jane ke bad achle jannati ko dunya ki keesi bhi chiz ka qalq aur afsos nahi hoga bjuz us ghadi ke jo dunya may allah ke zikr ke bager gujar gai ho, (tabrani) hazrat aboo darda r.a. farmate hai ke jeen logon ki jubaan allah ke zikr se taro taazab rehti hai voh jannat may hanste huve dakheel honge. (fzail-e zikr)

isleeye jo shakhs keesi se beyat ho to voh apne shekh ke bataye huve mamulat poore kare, warna subah sham in dono waqto may aadat dalne ke leeye buzurgane din tin-tin tasbeehat ki pabandi batate hai. (1) tiera kalma. (2) durood sharif. (3) isteegfar. inko qibla rukh bethkar allah ke dha-yan ke sath mane ko samaj kar padhe.

(1) tisre kalme ki fazilat may nata hai, hazrat umme hani r.a. farmati hai ek martaba huzur ﷺ tashrif laye, may ne aur kiya yaa rasulullah ﷺ mai budhi hogai hun aur jais haa koi amal aesa bata deejye ke betha-betha karti raha karu, huzur ﷺ ne farmaya "subhanallah" so martaba padha karo uska sawab aesa hai goya tumne so arab gulam azad keeye, aur "alhamdu leellah" so martaba padha karo uska sawab aesa hai goya tumne so ghode ma'a saman lagam vagerah jeedah may deeye aur so martaba "allahu akbar" padha karo ye aesa hai goya tumne so neont qurbani may jabah kiye aur voh qabool ho gaye aur "la ilaa-h illallaah" so martaba padha karo uska sawab to tamam aasman aur jamin ke darmyan ke bhar deta hai, is se badh kar keel ka koi amal nahi jo maqbool ho. (naseyi) lei ke sath-sath "v-la hav-l v-la quvva-t illa billa hil aleeyyeel azim" bhi so martaba padhe ye neennauve bimaryon ke leeye sheefa hai.

(2) dusri tasbeeh durood sharif ki hai, huzur ﷺ ke jo eh-sanat ham par hai uska badla to ham chuka nahi sakte, je-etna bhi ho ham se ho sake duroode pak padhte rahe, huzoor ﷺ ne farmaya qyannat ke deen mere qarib sabse jeeyadah voh shakhs hoga jese ne sabse jiyadah mujpar durood bheja hoga. (heene hasin)

dusri hadis may hai huzoor ﷺ ne farmaaya jo shakhs muj par ek martaba durood bhejta hai allaaah ta'ala uspar das rahmate nazeel farmate hai, aur uski das khataye maf kardi jati hai, aur (jannat may) uske das darje buland kar-deeye jate hai, aur das nekya bhi uske leeye leekh di jati hai. (fazeile durood)

(3) teesri tasbeeh isteegfar ki hai, ke ham bahot guneh-gar hai, chalte-feerte, utha-betha hamse gunah hohi jate hai, huzoor ﷺ gunahon se pak the pheer bhi rojana asi ya so martaba isteegfar padha karte the, hamay bhi chahiye ke kam se kam subah sham so-so martaba isteegfar padh leeya kare jo shakhs "astagfeerul lahallaazi laihan-h illa huval hayyul qyyoom v-atuboo ilayh" tin martaba padhe-

uske tamam gunah maaf kardoeye jate hai, chahe samandar ke jhag ke barabar ho, chahe medane jihad se bhaga hi ho, (ihya'ul uloom)

hazrat ibne abbas r.a. reevayat karte hai aspi³ne irshad farmaya jo shakhs pabandi se isteeqfar karta rehata hai allah ta'ala uske leeye har tangi se neckalne ka rasta bana deta hai, har gam se use najat deta hai, aur use aesi jagah se roji ataa farmate hai jaha se use guman bhi nahi hota (aboo daaud) isi ke sath-sath rojana kalame pak ki tilawat kare, aur masnoon dua'aon ka sehtemam kare. allah ham sab ko amal karne ki tofiiq ataa farmaye amin.

apni-apni tasbihaat poori karlo.

fazale gasht

mohtaram buzurgo dosto azizo jab-jab dunya may bigad aata tha to allah rabbul izzat apne masoom bando ko nabi bana kar bhejte the, aur nabi dunya may ankar ek-ek ke pas ja kar da'avat dete the, tamam nabyon ne dunya may ankar ek hi da'avat di, nabi badle lekhen da'avat nahi badli ke "quloo la ila-h illallah tulleboo" se logo kalma padh lo kamyab ho jaoge.

sub ke sakheer may hamare nabi hazrat muhammad mustafa ³ dunya may tashrif laye aur unhe ne bhi yehi da'avat ka mubarak kam keeya, nakka ki galyo may, madina ki ghalyo may talf ke medano may, aur madina ke bazaro may jate the aur da'avat dete the, ek-ek ke pas sattu-sattu aasi-aasi martaba gaye, ye kam tamam nabyon ki sunnat hai, is mehnat ko lekar hame bhi gasht wala amal karna hai, din ke andar gasht ka maqam aesa hai jese badan ke andar ridh ki haddi, ye ummul a'amal hai, isi ke jarye tamam a'amal jeenda hote hai, jese basti may allah pak azab bhejne ka irada karbhi lete hai lekhen vaha agar tin qeesam ke loog hote hai to azab ko rok lete hai, (1) masjid ke sahad karne wale. (2) allaah ke vaste apas may mohabbat rakhne wale. (3) aur sakhi rato may isteeqfar karne wale. to ham jo yaha par jama huve hei seerf allah hi ki-

mohabbat may jama hai aur masjid ke anbad karne ki feekr ke leeye jama huve hai,aur agar hamare kehne sunne se koi allah ka banda rabe rast par aagaya to raste ko uth kar rone wala aur isteeqfar karne wala bhi banega, aur is kam se chaha bhi yehi jata hai ke allah se beechhde huve bando ko allah se meelana hai, iske leeye be-garz ban kar be-talab bando ke pas jana hai aur kamzor iman ko lekar jana hai aur qavi iman ki da'avat dena hai take hamara iman qavi ban jaye.

ye kam seerf savab ke leeye ya tashbih ke tor par nahi hai, balke ye kam hamara maqsad hai, is kam ko karne par hame kya meelega ye to ham soch bhi nahi sakte,fazail seerf isleeye bataye jate hai take hamare andar kam karne ka shoq peyda ho, ek hadis ka khulasa hai jo insan is kam ke leeye qadam uthata hai to pehle hi qadam par uski magferat kar di jati hai.

hazrat sohel r.a. farmate hai mai ne huzoorﷺ ko irshad farmate huve suna tum may se keesi ka ek ghadi allah ke raste may khada rehna uske apne ghar walo may rehte huve sari nur ke nek a'amal se behtar hai. (musta. hakeem)

hazrat anas r.a. farmate hai rasoolullah ﷺ ne irshad farmaya allah ke raste may ek subah ya ek sham dunya aur ma-fiha se behtar hai. (bukhari) is raste ka gubar aur jah-annam ka dhuvan ek jaga jama nahi ho sakta.(mun.aba.) ek qadam par satso qadam ka savab aur ek martaba 'subh-anallah' kahenge to sat lakh martaba subhanallah kehne ka savab meelega.

ye bahot uncha amal hai, nabyon wala kam hai,is leeye iske kuchh usool aur aadab bhi hai, agar usool aur aadab ke sath kam hoga, mujahide aur qurbani ke sath hoga to heedayat vujood may aayegi, iske leeye sub se pehle do na-mazon ke bich ke vaqt ko fareeg keeya jaye, aur char amlo ke sath keeya jaye, ek amal to yaha par bat jari rahegi, ek amal dua'a zikr ka hoga,ek amal isteeqbal ka hoga,aur ek amal gasht ke leeye juma'at basti may jayegi,-

to batoo is kam ke leeye sub tayyar hai?

batavo keetai jama'at hanayi jaye, to rehbar, muta-kalleem aur amir kon rahenge, dua'a zikr may kon bethega aur isteeqbal ke leeye kon rahenge, (jab tei hojaye to) achha bhai sab apna-apna kam sunlo, bat karne wala dunya may aane ka maqsad bataye, iman aur a'amal ki qimat bataye, is tarah sathyo ka jahan bana kar jimmedari samjhaye ta ke jab takaja aaye apne apko qurbani ke leeye peah karne wale hane.

dua'a zikr ka jo amal hai ye pavar haus hai, inka jitna talhuq allah ke sath hoga, gasht may jane wali jama'at ko allah ki taraf se utni hi madad hogi, isleeye ye sathi gasht may jane wali jama'at ki musrat ke liye dua'aye mange ya tiere kahne ka veerd kare, apna infeeradi ko amal na kare.

ab isteeqbal wale sathi ko chahye ke darvajah par juta chappal utarne ki jagah ke qarib khade rahe, aur aane wale sathi ka khushi se isteeqbal kare, musafah kare aur foveran isteenja aur vuzoo ki jagah bata de, jab vuzoo se foreeg ho jaye to namaz ke leeye poochhe, masha allah apne namaz to padhli hogi agar na kahe to padha de, aur namaz khatm kare to uthne se pehle masjeed may jaha par bat ho rahi hai namay bethne ki da'avat de kar us majlees tak pahoncha de.

gasht

chotha amal jo jama'at basti may gasht ke leeye jayegi us may kamse kam tin aadmi aur jecyada se jecyada das aadmi ja sakte hai, ummay tin sathi tei karleeye jaye, ek rehbar jo maqami ho, ba-asar ho, basti may sub ko pehchanta ho, na-baleeg hachehe ko rehbar na hanaya jaye, do-ora mutkalleem, tiere amir.

rehbar bhai ka kam ye he ke jees bhai ke ghar par jama'a't ko lekar jaye us bhai ko achhe nam se bulaye, chahе us may nannanve buraiya ho leken ek achchai ke voh iman wala bhai hai, uska achteram karte huve bulaye aur ye kahe allah ke baude allah ke ghar se allah ki bat lekar aaye hai,

allah ki bat badi allah ki bat sun lo, aur aajaye to musafa kare (aur poora tayyar na ho yani juta chappal ya topi vagerah na pehni ho to pehna kar ya baachha hath may ho to use rakhva kar poora tayyar kara ke) is neeyyat ke sath ke insha allah hamare sath naqd masjid may aayenge, mutakalleem se meela de, agar tin martaba aavaz dene par koi jawab na meele to aage badh jaye, aur agar mastoorat ki aavaz sune to kahe ke masjid se jama'at aayi hai koi mard hazrat ho to bhejo, agar na kahe to aage badh jaye, mastoorat se aur koi bat na kare.

mutakalleem bhai ka kam ye he ke aane wale bhai ke sath musafa kare, kher-khereeyat poochhe, aur tamam sathyo ki taraf mutavajjeh hokar iman wale ki qimat bataye, iman aur a'amal ki taqat bataye, qabr aur hashr ki yad deelaye, fazilat wali bate bataye, vayide na bataye, itni kam bat bhi na kare ke achan ho jaye aur itni lambi bat bhi na kare ke bayan ho jaye, aur bataye ke ye sab mehnat se haaseel hoga, aur isi seelseele may ye gasht wali mehnat ho rahi hai aur masjid may allah aur uske rasool ﷺ ki bat ho rahi hai, to ham aap ko lena ke leye aaye hai, agar koi uzar pesh kare to sabaha r.a. ki qurbani batakar naqd masjid may lana ki koshesh kare, agar feer bhi uzar kare to fikar mand bana kar chhod de ke masha-allah aap to aayenge hi lekeen jaldi se fareeg hokar apne meelne julne walon ko bhi sath may lekar pahonche, aur namaz ke had thodi der tashrif rakhna insha allah iman aur yaqin ki bat hogi.

amir kam ye he ke jab jama'at ko masjid se lekar neekle to gasht ki munasebat se mukhtasar dua'n karte huve, allah se madad mangte huve neekle, kyunke seerf hamare kehne sunne se kuchh nahi hota, karne wali zat seerf allah ki hai, jab masjid se neekle to sathyon ko raste ke ek keeneere se chlaye raste may koi taklif dene vali chiz padi ho aur aasani se hata sakte ho to use hatate huve chale, deul may allah ka zeekr ho, gali kuche may jaye to tiera kalma padhe aur bazar se gujre to chotha kalma padhe, deul may fikr ho ke-

kees tarah tamam insano ka ta'alluq allah ke sath ho jaye najre nichhi ho, itni nichhi bhi na ho ke jan ka khatra ho jaye aur itni unchi bhi na ho ke iman ka khatra ho jaye, balka darmiyani najar ho, jese tarah namaz may qyam ki halat may hoti hai.

(ye gasht jo he namaz ke bahar ki jindgi may, namaz ki mashq hai, ke amir ki iqteda, jahan par zeekr, deel may aakherat ki feekr, nichhi najar, idhar udhar na jhankna, bat chit na karna, seerf mutakalleem ki bat (qeera'at) sunna aur aakheer may isteeqfar karna, chobis ghante hamare isi tarah gujre is ki ye mashq hai) agar koi sathi zikr se gafeel ho to uske qarib ja kar jara unchi aavaz se zeekr kare take woh bhi zeekr karne wala ban jaye.

jab keesi ke ghar par jaye to parde ka lechaz karte huve ek taraf khade rehkar aavaz de, aur rehbar bhai ke seeva koi doosra sathi aavaz na de, aur mutakalleem ke seeva aur koi bat na kare, agar jarurat pade to amir bat kar sakta hai ab jo sathi naqd tayyar ho gaya usko ikraman keesi saathi ke sath masjid may pahuncha diya jaye, uske sath may na jode kyunke usne aadab nahi suna hai, agar be-usooli ho jayegi to kam may nuqsan hoga, isleeye gasht wohi log kare jo masjid se aadab sun kar gaye hai, jab gasht khatam kar ke vapas aaye to nadamat ke sath istigfar padhte huve masjid may dakhool ho, aur jaha par bat ho rahi hai sab sathi usmay jud jaye.

aur bat karne wale ko chahye ke azan ke das meenat pehle bat ko khatm kare, aur kahe ke masha-allah namaz ke had bhi bat hogi to mukhtasar sunnat vagerah padh kar sab jud jaye aur doosro ko bhi beethane ki koshesh kare, ab jaroorat se fareeg hokar khususan jo sathi gasht may gaye the woh dua'a may lag jaye aur jese-jese sathi ke pas gaye the unke leeye dua'aye kare,

is tarah usoolo ke sath gasht karenge to insha-allah us gasht ko allah qabool kar lenge, aur gasht qabul ho gaya to uske had jo dua'a karenge woh dua'a qabool ho jayegi,-


aur dua'a qabool ho gayi to heedayat phelegi, isleeye chaho kam kam ho lekeen usoolo ke sath ho, hamare bado ke mansha ke mutabeeq ho, allah ham sab ko amal karne ki torfiq ataa farmaye, amin.

aakhri bat

mohtaram buzurgo dosto azize allah rabbul izzat ne insan ko dunya may bahot thodi muddat ke leeye bheja hai hamesha yaha rehna nahi hai, hamesha rehne ki jagah aakherat hai, hamesha jannat ya hamesha ki jahannam, dunya may seerf aakherat banane ke leeye bheja hai.

allah jalle shanahu ne aadam al. ko jab jamin par utara to farmaya ke aapke leeye aur aapki aovlad ke leeye jamin ek theekana hai b-aetebare afrac ke apni apni mot tak, aur b-aetebare majmo'aa ke qyamat tak, aur is jamin may se tumhare leeye hamne gujare ka saman banaya hai, aadam al. ko peda karne se pehle hi jamin ke andar aur jamin ke upar insan ki jaroerat ka saman bana huva tayyar hi tha, is leeye hazrat aadam al. farmaya tum jamin par jaav tumhare leeye aur tumhari ovlad ke leeye meri taraf se hidayat ka saman aayega.

jab aadam al. ko allah ne peyda farmane ka iradah farmaya to fareesho se farmaya mai jamin par apna ek khli-fah peyda karne wala hun, kheelafat yani allah ke hukmo ko jamin par qaim karne ki jeemmedare. jamin aasman ke darmiyan may jeetne asbab hai voh sab hamari madad ke leeye deeye hei, ke in tamam asbab se rahat lo, jaroerat po-ori karo, asbab is leeye deeye hai take hukam poora karne may madad meele, hukam poora karne may sabulat meele asbab isleeye nahi deeye ke asbab may lag kar hukmon hi ko bhool jaye.

buzur  farmate the jeeeka khulasa yehe ke jo ilm aur hidayat de kar allah ne muje bheja hai uski meesal bareesh ke pani ki tarah hai ke jese bareesh ka pani saf-enthra, pak aur hayat lane wala hai, (bareesh ka pani jahan par padega kuchh na kuchh ug jayega, samandar ke pani se koi chij-

nahi ugti) aise hi jo heedayat dekar muje bheja hai agar ye nahi to halaqat hai, yani allah ne hamari heedayat ke leeye kalma aur kalma ki tafsir ke leeye huzur ﷺ ko bheja, huzur aare aalam ke leeye rehbar hai, aur huzur ﷺ ka rehbar quran sharif hai, is leeye kaha jata hai ke kya karna hai ? woh quran may hai, aur kese karna hai ? woh muhammad ﷺ ke tariqe may hai.


dunya mehnat ki bhi jagah hai aur imtehan ki bhi jagah hai, allah jalle shanhu ne insano ki kamyabi ke leeye aur mehnat ke leeye nabyo ke jarye iman aur a'amal deeye aur imtehan ke leeye asbab deeye, asbab may tajriba kara deeya aur a'amal ke upar vade keeye lekeen un amalon ke karne ke bad bhi allah ke vade tab poore honge jab asbab se aur cheejo se na hone ka aur allah hi se hone ka yaqin hoga, yaqin yani iman.

dunya may jo kuchh hai chahe allah ne khud banaya ho ya uske banne may insan ka hath laga ho, chije ho ya halat ho tamam allah ke qabzac qudrat may hai, harek chij ko allah jalle shanhu khud istemal farmate hai, allah chahe to chiJo hi ko badal de, jese lakdi se saup aur saup se lakdi ya chiJo ko baqi rakh kar tasir badal de, jese hazrat ibrahim al. ke leeye aag, hazrat ismaail al. ke leeye chhuri, ke chiJo ko baqi rakh kar tasir ko badal deeya, allah ta'ala ne chiJo par kamyabi ka koi vada nahi keeya balke tamam vade aamal par keeye, isleeye agar allah ki zat se aur allah ki qudrat se faida uthana hai to asbab se na hone ka yaqin neekalna hoga aur allah ke tamam avameer ko huzoor ﷺ ke tariqe ke mutabeq seerf allah ko razi karne ke leeye poora karna hoga.

agar allah ham se razi ho gaya to ham allah ki qudrat se aur allah ki zat se faida utha sakege, aur na-kami ke asbab ke ba-vajood allah kamyab karenge, jese nabyon ko keeya, sahaba r.a. ko keeya, varna kamyabi ke asbab may rakh kar bhi allah na-kam karenge, jese namrood, qaroon, qeisar aur keesra ko keeya.

isleye din ko aur allah ke ahkam ko hamari jeendgi may lane ko leye sab se pehle iman sikhna hoga, yaqin banana hoga, aur yaqin banega da'avat se, aur da'avat ke leye qurbani shart hai, sahaba r.a. ne kesi kesi qurbani di, hazrat sayyedena beedale habshi r.a., hazrat khabbab been arat r.a. vagerah sahaba r.a. ne jan, mal, vaqt aur jazbat ki qurbani di, tab iman bana, aur jab iman ban gaya to allah ki taraf se jo bhi hukam aaya sidhe unke amal may aaya, har hukam par so fi-sad amal.

yehi tarteeb rahi hai tamam nabyon ki da'avat ki, ke sab se pehle iman ki da'avat, feer aakherat ki da'avat, ke makhlooq se khaleeq ki taraf, aur asbab se a'amal ki taraf, aur dunya se aakherat ki taraf logon ke deelo ko fera hai.

jab buzeor  ke batane ke mutabeeq sahaba r.a. ne har hukam par so fi-sad amal keya to allah ne bhi apne tamam vade poore kar deekhaye, is vaqt hamre vesi qurbani nahi deni hai, balke pehle seerf char mah allah ke ruste may ne-ekalna hai, aur apne iman ko banana hai, uske bad har sal chalis deen aur maqam par reh kar panch kam pahandi se karna hai, is tarah mehnat karenge to imaan bhi banega aur din bhi hamari jeendgi may aayega, is dunya may bhi allah kamayab karenge aur aakherat may bhi allah hamay kamayab karenge, to batavo char-char mah ke liye kon-kon tayyar hai.

iman ki alamate

jees shakhs may ye khasiate mo'jood ho voh haqiqi iman ke darje tak pahonch jata hai, garoi ke jamane may roja rakhna, barsat ke deeno may namaz may jaldi karna, musibato par sabr karna, sachcha hone ke ha-vajood haat na katna.

mo'meen may iman ke setabar se jeeyadah kameed voh shakhs hai jo akhlaq may sabse jeeyadah achchha ho.

jees shakhs ko apni neki achchhi lage aur buraai boori muloom ho voh mo'meen hai.

fajar badl (chhe seefat)

allah ke raste may neekal kar chhe seefat par mehnat karayi jati hai, us par amali mashq karne se poore din par chalna aasan ho jata hai, ye chhe seefat poora din to nahi hai lekeen us par mehnat karenge to poore din par chhne ki istedad peda ho jayegi, pehli seefat hai iman, doosri seefat hai namaz, tisi seefat hai ilm aur zikr, chothi seefat hai ikrame musleem, panchvi seefat hai ikhlase neeyyat, chha-thi seefat hai da'avate ilallah, aur parhej ke tor par la-yani se bachna.tamam seefat ko hamari jindgi may lane ke liye tin kam karne honge. (1) da'avat dena, (2) mashq karna, (3) dua'a karna.

in chhe seefat ki da'avat panch laln se dena hai.

(1) har vaqt da'avat dena hai,(2)har jaga da'avat dena hai
(3) har hal may da'avat dena hai, (4) har ek ko da'avat dena hai, (5) har amal se da'avat dena hai.

- iman ke bager allah ko pehchan nahi sakta.
- namaz ke bager allah ke haq ko adaa nahi kar sakta.
- ilm ke bager allah ke mansha ko pehchan nahi sakta.
- zikr ke bager allah ke haq ko poora nahi kar sakta.
- ikram ke bager kuchh bacha ke leja nahi sakta.
- ikhlas ke bager allah se kuchh le nahi sakta.
- da'avat ke bager insanyat ko kuchh de nahi sakta.
- kalme se amal jinda hoga.
- namaz se amal jaheer hoga.
- ilm se amal mukammeel hoga.
- zikr se amal jeenda hoga.
- ikram se amal mahfooz hoga.
- ikhlas se amal kinti banega.
- da'avat se amal dusroon tak pahonchega.



(pehli seefat) **imaan**

imaan se ye chaha jata hai ke hamare deelon ka yaqin sahi ho jaye. iman ka kalma hai 'la ila-h illallah muham-madur rasoolullah' in may char baton ka dhyan rakhna jaroori hai.

(1) kalme ke alfaz sahi yad ho. (2) uske mane ka pata ho.
(3) uske matlab ka ilm ho. (4) uske takaze ko jan kar poora karna.

(1) kalme ke alfaz hai 'la ila-h illallah muhammadur rasoolullah'.

(2) uska mana hai nahi koi ma'abood seewaye allah ke, aur muhammad ﷺ allah ke rasool hai.

(3) 'la ila-h illallah' ka matlab hai kisi se kuchh nahi hota karne wali zat seerf allah ki hai, makhblooq sab ki sab allah ki mohtaj hai, allah inme se keesi bhi cheez ka mohtaj nahi, woh sab kuchh ke bager sab kuchh kar sakta hai, dunya ke tamam insan aur jinnat meel kar keesi ek insan ko nafa pahonchana chahe aur allah na chahe to nahi pahocha sakte, aur dunya ke tamam insan aur jinnat meel kar keesi ek insan ko nuqsan pahonchana chahe aur allah na chahe to nahi pahocha sakte, is bat ka yaqin hamare deelo may aa jaye. aur kalme ka doosra juz hai-

'muhammadur rasoolullah' iska matlab hai huzoor ﷺ ke mubarak noorani aur pakizah tariqe may hi dunya aur aakherat ki so fi-sad kamyabi hai, aur is se hat kar dunya may jeetne tariqe hai us may dunya aur aakherat ki so fi-sad na-kaafi hai, allah ke yaha wohi amal qabool hai jo huzoor ﷺ ke tariqe ke mutabeeq keeya gaya ho, allah ta'ala ne rasool ﷺ se irshad farmaya 'aap keh deejye ke agar tum allah se mohabbat karte ho to tum meri farma-hardaari karo, allah tum se mohabbat karenge, aur tumhare sab gunah bakhsh denge, aur allah bahot bakhshme wali mah-erban hai. (aale imran)

ek hadis ka khulasa hai joes jamane may din meet reha

ho aur sunnat tariqe jindgi se neekal rahe hon aese waqt may ek sunnat ka jinda karna so(100) shhidon ke sawab ke barabar hai.

(4) kalme ka takaza yehe ke manchahi jindgi ko chhod kar rah chahi jindgi ikhtyar ki jaye.

haseel karne ka tariqa

iman ki seefat ko hamari jindgi may lane ke liye tin lain ki mehnat hai. **pehla kam** logo may chal feer kar iman ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai 'us pak zat ki kasaam joeske qabae may meri jan hai agar tamam aasman aur jamin aur jo log unke darmyan may hai woh sab aur jo chij unke darmyan may hai woh sab kuchh aur jo kuchh unke niche hai woh sab ka sab ek palde may rakh deeya jaye aur 'la ila-h illallah muhammadur rasulullah' ka ikqraar doosri jameeb ho to wohi tol may badh jayega. (tabrani)

(2) ek hadis may vareed hai 'qayamat us waqt tak kayam nahi ho sakti jb btak 'la ila-h illallah' kehne wala koi jamin par ho'. doosri hadis may aaya hai 'jab tak koi bhi allah-al-lah kehne wala ruye jamin par ho qyamat nahi hogi.(fa. zi.

(3) hazrat jed been arkam r.a. huzoorﷺse naqal karte hai 'jo shakhs ikhlas ke sath 'la ila-h illallah' kahe woh jannat may dakheel hoga,keesi ne poochha ke kalme ke ikhlas(ki alomat) keeya hai, aap ﷺ ne irshad farmaya ke haram se rok de. (tabrani)

doosra kam amali mashq karna.

✧ jab bhi makhlooq se hota huva najar aaye to uski nafi kare aur deel ko samjhaye ke karne-dharne wala zat seerf allah ki hai. ✧ allah ki banayi huvi makhlooqat may goro-feekr kare, jese se allah ki ma'arefat nasib hogi, ✧ apni sankho ka dekhna, kano ka sunna, juban ka bolna, dimag ka sochna sahi kare. ✧ bol-chal may subhanallah, alham-dulellah, masha allah, jazakumullah, allah ke fardo karam se bolta rahe.

tiara kam dua'a karna.

iman ki haqiqat ko dua'aon ke jarye ro-ro kar allah se kh-eob mange.

(doosri seefat) **RAMAZAN**

umaz se ye chaba jata hai ke hamari chobie ghnte ki jindgi umaz wali seefat par aajaye, aur umaz ke jarye ham allah se lena wale ban jaye.

yani ham jees tarah umaz allah ke hukm ke mutabeeq aur huzoor ﷺ ke tariqe ke mutabeeq hi padhte hai, uske kheelaf nahi karte, isi tarah umaz ke bahar wali jindgi bhi allah ke hukm ke mutabeeq aur huzoor ﷺ ke tariqe ke mutabeeq ham gujarne wale ban jaaye.

tamam ahkam ko allah ne hazrat jeebrail al. ke jarye danya may utare lekeen jab umaz dene ka vaqt aaya to allah ne apne ladle nabi ﷺ ko apni huzoori may bula kar tohfe ke tor par ataa farmayi, isi leeye farmaya gaya hai ke 'namaz momeen ki meeraaj hai' jees tarah momeen banda jab umaz may khuda hota hai to brahe rast allah se baat karta hai, doosre ahkam vaqti aur shakhsi hai lekeen tamam musalman anqeel, haleeg, mard, aurat, par deen-rat may panch vaqt ki farz hai.

umaz achhi hogi to jeendgi achhi hogi, aur jeendgi achhi hogi to allah jalle shanahu jeendgi ka heesab sakhti se nahi lenge umaz par mehnat karenge to umaz jandar banegi aur umaz jandar banegi to do raka'at padh kar allah se ham lena wale banenge.

haseel karne ka tariqa

umaz ki seefat ko hamari jeendgi may lane ke liye tin lain ki mehnat hai. **pehla kam** logo may chal-foor kar khood da'avat di jaye.

(1) huzoor ﷺ ka irshad hai, haq ta'ala shanahoo ne farmaya ke mai ne tumhari ummat par panch namaze farz ki hai, aur uska may ne apne liye ahad karliya hai ke jo shakhs in pancho namazo ko unke vaqt par ada karne ka aetemam-

kare usko apni jeemmedari par jannat may dakheel karunga aur jo in namazo ka ehtemam na kare to muj par uski koi jeemmedari nahi. (abeo dawood)

(2) ek hadis may aaya hai, jo shakhs namaz ka ehtemam karta hai haq ta'ala shanahu panch tarah se uska ikram aur ejaaz farmate hai, ek ye ke uspar se reezq ki tangi hata di jati hai, doosre ye ke us se ajabe qabr hata diya jata hai, tiere ye ke pul-sirat par se bhejli ki tarah gujar denge, panchve ye ke hisab se mahfooz rahenge. (fazail-e namaz)

(3) huzoor ﷺ ka irshad hai, allah jalle shanahu ne meri ummat par sab chijo se pehle namaz farz ki hai, aur qyamat may sab se pehle namaz hi ka hisab hoga. (fazail-e namaz)

doosra kam amali mashq karna

✧ namaz ke jahoor aur bateen ko durust kare. (a) namaz ka jahoor yehe ke vuzoo, gusl aur namaz ke fraiz, vajehat, munte, mustahabbat, dusaye, qeera'at, azkar aur namaz ke arkan yani qyam, rukoo, sajda, jalsa, salam vagerah sub chijo ko sikhe aur metabar ulma se puchh-puchh kar durust kare.

(b) namaz ka bateen yehe ke namaz is dhyan ke sath padhe ke may allah ko dekh raha hun, aur ye na ho sake to ye dhyan kare ke allah muje dekh raha hai, iske leye tanhai may do-do rakat nafal namaz padh kar allah ka dhyan jamane ki koshesh kare.

✧ namaz par mehnat karke namaz may panch bate peda karna jaruri hai, (1) kalme wala yaqin. (2) fazail wala imn. (3) masail wali shakal (4) allah wala dhyan (5) ikhlas wali neyyat.

✧ jab bhi koi hajat pesh aaye to namaz hi ke jarye usko hal karne ki mashq kare.

tiara kam dua'a karna

namaz ki haqiqat ko dua'ao ke jarye re-re kar allah se khook mangne.

✧ jo shakhs deul ko farag karke avqat aur mustahabbat ki reezyat rakh kar namaz padhe vah musmaan hai. ✧ vus'ate reezq ka vada achi-temame namaz par hai.

(teesri soofat) **ilm aur zikr**

ilm se ye chaha jata hai ke mera allah is waqt muj se kya chahta hai, uski taahiq karna aur jan kar use poora karna.

dore sahaba may ek ilm tha jo poori ummat ke so fi-sad allah ke hukmo par khda kiye huve tha, voh fazail wala ilm tha, jab se fazail wala ilm ummat se neekia to so fi-sad ummat may se namaz jesa ahara farija bhi haaqi na raha, ab pheer se mehnat karke fajail wale ilm ko ummat may jeenda karna hai, ilm do tarah ka hai, fajail wala ilm aur masail wala ilm, fajail wale ilm se a'amal ka shoq peda hoga aur masail wale ilm se a'amal sahi henge.

haseel karne ka tariqa

ilm ki soofat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chal-feer kar ilme mafe ki khoob da'avat di jaye.

(1) ek hadise pak ka khulasa hai, huzoorﷺ ne irshad farmaya tamam musalman mard aurat par din ka itna ilm sikana farz hai jese se halal aur haram ka tamiz ho sake aur jaiz aur na-jaiz ki pehchan ho sake.

(2) ek hadise pak ka khulasa hai, huzoorﷺ ne irshad farmaya jo banda ilme din sikhne ke liye apne ghar se neekaita hai to fareeshte khushnoodi ke vaste uske pero ke niche apne pero ko beechhate hai, aur tamam makhlooqat yahan tak ke chareende, pareende, jangal may rehne wale janvar hatta ke darya may rehne wali machhleeeyan tak uske leeye dua'ae magferat karti hai.

(3) ek hadise pak ka khulasa hai, huzoorﷺ ne irshad farmaya ilm amal ka imam hai aur amal uske tabe hai, aur ilm ki rajah se banda ummat ke behtarin afrad tak pahonch jata hai. (fazaile zikr)

doosra kam amali mashq karna

✧ har amal ke waqt uski kimat ka pata ho.

✧ ukhne haq ki sohbat ikhteeyar ki jaaye.

- ✧ tanhai may motabar kitabo ka motala keeya jaye.
- ✧ apne asp ke huzoor ﷺ ki sunnato ka paband bana kar jo bhi mas'ala peeh aaye apne maslak ke motabar ulma se po-ochh kar uspar amal keeya jaaye.

tiara karna dua'n karna

ilm ki haqiqat ko dua'ao ke jarye ro-rokar allah se khub mange

(doosra juz hai) **zikr**

zikr se ye chaha jata hai ke hamare andar

allah ka dhyan aa jaye.

makhlooq ki mashguli chahe jaiz ya halal hi kyun na ho deel par jaroor asar karti hai, us asar ka nam gaffat hai, aur us gaffat ko door karne ke leeye allah ka zikr hai.

har chij ki safai ke leeye koi na koi chiz jaroor hoti hai jese kapde aur badan ko saf karne ke leeye sabun hota hai aur lohe ke zang ko door karne ke leeye aag ki bhatti hai, isi tarah deelo ke zang ko door karne ke leeye allah ke zikr ki jaroorat hoti hai.

haseel karne ka tariqa

zikr ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chal-foer kar zikr ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad he jannat may jane ke bad chle jannati ko keesi bhi chiz ka qalk aur sfoos nahi boga bajuz us ghdi ke jo dunya may allah ke zikr ke bager gujar di hogi.

(2) huzoor ﷺ ka irshad hai allah ke zikr se hadh kar keesi aadmi ka koi amal ajabo qabr se jiyudah nijat dene vala nahi.

(3) ek sahabi ne arz keeya ya rasoolullah ﷺ ahkam to shariat ke bahot se hai (jeen par amal to jaroori hai lekeen) muje koi aisa amal bata do jeeako may apna mamool bana loo, asp ﷺ ne irshad farmaya tumhari zubaan allah ke zikr se har vaqt tar tar rahe. (teermeesi)

doosra kam amali mashq karna.

- ✧ subho sham ki tasbeehat ko pabandi ke sath, qibla rookh beth kar mane ko samajh kar,-

allah ke diyaan ke saath poori kare.

✧ qurane pak ki teelavat aadab ki ris'ayat karte huve tatil aur tajvid ke saath karne ka ahtemam kare.

✧ moqa-mahal, khalvat aur jalvat ki masnoon dua'ao ka ahtemam kare.

tisra ham dua'a karna

sikr ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange

(chothi seefat) **ikrame musleem**

ikrame musleem se ye chaha jata hai ke hamare andar aur poori ummat ke andar jod peda ho jaaye.

haq se jecyadah dene ka nam ikram hai lechaza ham hamare haq ki reca'ayat karte huve doosro ke haq ko ada karne wale hane, haqdar ko haq to dena hi hai, is may do bate hai ek hai akhlaq aur doosra hai mamlat, akhlaq aur mamlat ki durusti se aapas may jod peda hoga aur geron ke iman may dakheel hone ki rahe khulegi.

namaz ham masjid may padhte hai, rojah hamare andar hota hai, aur zakat seerf iman wale ko di jati hai, aur haj ke ilaqe may gero ka jana mana hai, isleeye ger to hamare akhlaq aur mamlaat se hi muta'aaseer honge.

mamlat ke beegadne se nekyo doosro ki ho jayegi, aur mamlat ki durusti se nekyo ki beefazat hogi, aur hamare andar ikram ka jazba peda hoga.

haseel karne ka tariqa

ikram ki seefat ko hamari jindgi may lane ke leeye tin kaim ki mehnat hai. **pehla kaim** logo may chal-feer kar ikram ki khoob da'avat di jaye.

(1) buzoor ﷺ ka irshad hai voh shakhs jo hamare badan ki tazim na kare, hamare bachecho par raham na kare aur hamare ulma ki qadar na kare voh hamari ummat may se nahi hai. (musnade ahmad)

(2) buzoor ﷺ ka irshad hai makhlooq sari ki sari allah ta'ala ki ayat hai, pas allah ta'ala ko voh shakhs bahot mah-boob hai jo uski -

ayal ke sath ahsan kare. (meeshqat)

(3) huzoor **ﷺ** ka irshad hai jo shakhs apne bhai ke keesal kam may chalo-feero aur koshcheeh kare uske liye dar baras ke etekaf se afsal hai.

doosra kama amali mashq karna

✧ har musalman par izat ki neegah dalne ki mashq kare.
✧ geron se achcha sulook kare, ✧ harek ke hinqooq ko jan-jan kar ada kare, ✧ apni zat se keesi ko taklif na pahonchaaye, sub ko faida pahonchaye, ✧ gunehgar se nafrat na kare balki gunahon se nafrat kare, ✧ jo apne leeye pasand kare wohi apne bhai ke leeye pasand kare.

tisra kama dua's karna

ikram ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.

(panchvi seefat) ikhlase neeyat

ikhlas neeyyat se ye chaha jata hai ke hamare andar leellaneeyat peida ho jaye.

yani ham jo bhi amal kare khaloos allah ko raji karne ke leeye kare, usmay deekhlava na ho, keesi ko raji karne ke leeye na ho.

ham jo bhi amal karte hai, woh sahi hai ya galat, ulma hi bata sakte hai, aur amal may ikhlas hai ya nahi hai allah hi jante hai, lekeen allah us waqt badlayenge jab amal karne ka waqt hath se neekal chooka hoga, ikhlas hadi latif shei hai, aakheer may aata hai aur sabse pehle chala jata hai, allah bahot be-neeyaz hai, sheerk wale amal neeyyat ki kharabi ki vajah se mardood qurar diye jate hai, qyamat may sabse pehle jeen ka heesab hoga usmay shahid, sakhi aur saleem honge, jeenke neeyat ki kharabi ki vajah se jahan-nam may pheek deeya jayega.

hasool karno ka tariqa

ikhlas ki seefat ko hamari jindgi may laane ke leeye tin lain ki mehnat hai. **pehla kama** logo may chal-feer kar ikhlase ki khoob da'avat di jaye.

(1) huzoor ﷺ ka irshad hai ikhlas wale ke leeye khush-hali ho ke woh heedayat ke chirag hai, unki wajah se sakht se sakht footne door ho jate hai. (bayhaqi)

(2) huzoor ﷺ ne irshad farmaya is ummat ke raf'ate izzat aur din ke farog ki basharat suna do, lekeen din ke keesi kam ko jo shakhs dunya ke vaste kare, aakherat may uska koi heesa nahi.

(3) huzoor ﷺ ne irshad farmaya muje tum par sabee jeeya-dah khof sheerke asgar ka hai, sahaba r.a. ne arz keeya sheerke asgar keeya hai ? aap ﷺ ne irshad farmaya deekhlave ke leeye amal karna.

doosra kam amali mashq karna

✧ har amal ke vaqt apni neeyyat ko durust kare, ✧ amal shuroo kare to soche ke ye kam may keeske leeye kar raha hu namaz ke alava tamam amal ke darmayan may bhi soche ke ye kam kees ke leeye ho raha hai, aur aakheer may bhi soche ke ye kam keeske leeye huva. ✧ agar jawab hi allah ke leeye to shukr ada kare aur isteegfar kare ke jesa haq tha vees ada na ho saka, kyunke had neeyyati se amal mardood ho jata hai, aur be-neeyyati se amal faseed ho jata hai ✧ ro-jana koi ek amal sees kare jeesko allah aur uske farceshto ke seeva koi na dekhe.

tisra kam dua'a karna

ikhlas ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khoob mange.

(chhathi seefat) da'avate iallah

da'avate iallah se ye chaha jata hai ke hamare jan aur mal ki tartib sahi ho jaaye.

har insan ke allah ne do nemate di hai, jan aur mal, momoon ke jan aur mal ke allah ne jannat ke hadle may khgrid leeya hai, jan aur mal allah ki di huyi amanat hai, use ham apni marji ke mutabeeq istemaal karenge to qura'-ane pak ke feele ke kheelaf hoga.

jab tak ummat ke jan aur mal ka istemal sahi tha din dunya may sar-sabz aur shadab tha, jab se jan aur mal ka istemal galt tariqe se hone laga to ger mehsos tariqe se din jindgyo may se neekalta chala gaya.

sheerat ko utha kar dekho ke huzoorﷺ ne aur sahaba r.a. ne jan aur mal kaha lagaya ? pata chalega ke apne ap ko sab se jiyadah din par lagaya, pheer bivi bacheho par lagaya aur vaha se waqt bacha to apni kamayi par lagaya, aur jo kuchh kamaya usko jiyadah se jeeyadah din par lagaya, vaha se bacha to bivi bacheho par lagaya, is tarah din ki mehnat kareng to allah ta'ala bager mehnat ke mal denge aur bager mal ke chije denge, aur bager chije ke kam banayenge.

hamari jan aur mal ki tartib sahi ho jaye iske leeye huzurgane din ne ek tartib batayi hai, jindgi ki mashgoeli may se neekal kar jald se jald char mahine allah ke raste may lagaye, aur uske noor ko haqi rakhne ke leeye har sal chalis deen lagaye, aur iske noor ko haqi rakhne ke leeye maqami panch kam pabandi ke sath kare.

haseel karne ka tariqa

da'avate iltallah ki seefat ko hamari jindgi may lane ke leeye tin lain ki mehnat hai. **pehla kam** logo may chahfeer kar da'avate iltallah ki khoob da'avat di jaye.

(1) huzoorﷺ ne irshad farmaya allah ke raste may thodi der khada rehna shabe qudr may hajre aswad ke samne ibadat karne se behtar hai. (ibne heebban)

(2) huzoorﷺ ne irshad farmaya ek subh ya ek sham allah ke raste may neekal jana dunya aur ma-fiha se behtar hai.

(3) huzoorﷺ ne irshad farmaya thodi der ka allah ke raste may khada hona apne ghar ki sattar sal ki namaz se afzal hai.

doosra kam amali mashq karna

- ✧ har sal chalis din ka ehtemam kare, ✧ maqami kam pabandi ke sath kare, ✧ aane waali jama'at ki musrat kare,
- ✧ haftewari ijtema may-

ta'aam aur qyam ke sath sheerkat karo, ✧ masbware, jod aur ijtema may pahandi ke sath sheerkat karo.

tiara kam dua'a karna

da'avate lillah ki haqiqat ko dua'ao ke jarye ro-ro kar allah se khood mange.

khulasah

ye chhe seefat seerf hayan karne ke leeye nahi hai, balka mehnat kar ke apni jindgi may lana hai, isleeye jab bhi da'avat de to chhe seefat ki haqiqat ko samne rakh kar da'avat de, bat karne wale ke samne agar chhe seefat ke haqiqat na hogi sirf chhe seefat ka ilm hoga to us ilm ki vajah se doosro ki islah ki neeyyat ho jayegi, apni islah ki neeyyat na rahegi, jeeski vajah se khud uski apni da'avat se uska yaqin nahi banega, aur doosro par uski da'avat ka asar bhi nahi hoga.

agar doosro ki islah ki neeyat hogi to do bat ke alava tisi bat na hogi, ya to loog da'avat qabool kar lenge ya inkar karenge, agar bat qabool karli to da'avat dene vale may ujb aur qeabr aayega aur agar bat ko qabool nahi ki to gussa aayega ya mayusi aayegi, aur jab mayusi aayegi to khud kam ko hi chhod bethega.

asal may da'avat ke jarye se apne yaqino ki tabdili maqsood hai, isleeye jees seefat ki da'avat de to us seefat ki haqiqat ko samne rakh kar da'avat de, apni yaqin ki tabdeeli ki niyyat se jab da'avat denge to allah pak us da'avat may voh tasir peda karenge jo doosron ki hidayat ka jarya banegi, aur uski apni da'avat may koi kami nahi aayegi.

malfoozat hazrat mevlaana sa'ad sahab da. br.

**jo bat musannaseeb hai voh hameesah nahi karte
jo apni geerah may hai use kha bhi rahe hai
be-ilm bhi ham log hai aur gafilat bhi hai taahi
afsoos ke andhe bhi hai aur so bhi rahe hai**

tarke layani

yani aese kamo aur aesi baton se bachna jees se na dunya ka faida ho na din ka.

jees tarah bimar aadmi ko dawa ke sath parhez bataya jata hai take jald sechat meele aur tandurasti badhe, isi tarah ehhe seefat ke jarye jo din hamari jindgi may aa raha hai uski hifazat ke leeye gunaho ke sath-sath fujool kam aur fujool bato se bache take nekyo ki heefazat ho aur nekyo may badhotri ho.

✧ fujool bat nekyon ko is tarah kha jati hai jees tarah nag sooki lakdi ko kha jati hai, ya jees tarah ustura halo ko uda deta hai.

✧ huzoorﷺ ka irshad hai jo shakhs allah par aur aakhirat ke deen par iman rakhta ho usko chahye ke kheir ki bat kahе ya khamosh रहे. (bukhari)

✧ huzoorﷺ ka irshad hai jo shakhs do bato ka jeeemna le-le (ke galat jaga par istemal nahi karenge to) mai uske liye jannat ka jameen hun, ek jahan doosri shrngah. (bukhari)

✧ huzoorﷺ ne irshad farmaya aadmi seerf logon ko hansane ke leeye koi aesi bat keh deta hai jees may koi harj nahi samajata lekeen uski vajah se jahannam may jamin aasman ke darmiyani fasle se bhi jeeeyadah gehrayi may pahonch jata hai. (musnade ahmad)

✧ huzoorﷺ ne irshad farmaya banda jab tak apni juban ki hifazat na kar le iman ki haqiqat ko hasel nahi kar sakta.

✧ hazrat sulayman al. se naqal keeya gaya hai ki agar kalam (bat karna) chandi hai to sukoot (chup rehna) sona hai.

✧ hazrat umar r.a. farmate hai jo shakhs fuzool kalam ehhod deta hai usko heekmat ata ki jati hai, ✧ jo shakhs fuzool dekhna ehhod deta hai use khushhune qalb inayat keeye jata hai. ✧ jo shakhs fuzool khana pina tark kar deta hai use ibadat ki lazzat hasel hoti hai. ✧ jo shakhs hans karde to usko roab aur dabdba ata keeya jata hai ✧ jo shakhs majak aur beja deellagi tark kardeta hai to uske deel may iman ka noor jalvagar hota hai.

maqami panch kam

rojane ke tin kam

(1) koeesi bhi ek namaz ke bad masjid war jama'at ke sath apni zat se lekar apna ghar, apni basti, poori dunya halke qyamat tak aane wale insano ki jeendgi may se fi-sad din haqiqat ke sath kese sajaye uski fekr ko le kar mashvare may bethna takazon ko ghar se soch kar jana aur apne jeemme jobhi takaja aaye usko poora karne ki neeyat ke sath mashvare may bethna. gujeeshta kal ki kargujari lena aur asindah kal ke takajon ko bantna, aur kam se kam waqt may is kam ko poora karna.

(2) masjid ki aabadi ke leeye aur mashvare ke takajon ko poora karne ke leeye dhai ghanie fareeg karna, jeesmay tin amal yani talim aur isteqbal ke sath ghar-ghar ki mulaqat karna jees may is bat ki fekr karna ke ♦ ghar ke sab loog namazi ban jaye, ♦ sab ki namaz sahi ho jaye ♦ sab teela-vat karne wale ban jaye ♦ jo jama'at aaye uska sath dene wale ban jaye ♦ mard sab jama'at may jane wale ban jaye ♦ masjid may jo talim ho rahi ho uski da'avat de ♦ jo sa-thi jama'at may gaye ho unke ghar ki khahar geeri karna ♦ basti may koi himar ho uski himar puri karna ♦ mar-hoom ke ghar walo ki taziyaat karna ♦ tashkil karna ♦ aur vaseel karna, agar is tarah kam huva to mulko ke takaze apni masjid se poora kar sakege.

(3) chaar mahine aur chalis deen ki jama'ate apni masjid se takaze par neckal sake uske leeye ghar ka mahol aur khusoodan mastoorat ka jahan banana bhi bahot jaroori hai, iske leeye rojana do talim pahandi se karna, k masjid ki talim jees may fajail ki tamam kitabo may se moqa b-moqa thoda-thoda padhna aur mohtaj banke sunna.

aur doosri talim apne ghar may karna, ghar ki talim khud kare aur pahandi se jude, talim may tamam mastoorat aur tamam bachcho ko sharik kare, yahan tak ke-

dudh pite bachche ko bhi ma apni god may lekar bethhe, jese may quran ke aur chhe seefat ke mujakre ke sath-sath vusoo, gusul aur namas ke farais, vajeizat, sunnate, makroohaat, aur faaseed karne wali chije vagerah ke mujakre bhi vaqtaan f-vaqtaan kare, aur har hafte jaha par mastoorat ki talim hoti hai usmay bhi pabandi ke sath bheje, isee mastoorat may amal ka shok peda hoga aur dindari aayegi aur mardo ke leeye da'avat ke kam may madadgar hogi.

hafte ka ek kam

(4) hafte may do gasht karna, ek apni masjid ka aur ek pados ki masjid ka jo mashvare se tei ho, jese may do namazo ka vaqt farceeg kare aur char amalao ke sath kare, doosri masjid ke gasht me sharik hone ke leeye sab sathi apni masjid may jama ho kar jma'at ki shakal may doosri masjid may pahochhe, doosri masjid may agar gasht nahi hota ho ya pabandi ke sath nahi hota ho to gasht ke deen hi pahochhe, aur sath de kar aur targib de kar pabandi se gasht karne par ubhare, agar paband ho jaye ya pabandi se gasht ho raha ho to vaha par gasht ke deen na jaaye, balke gasht ke deen ke alavah ke deen may ja kar unko saath rakhe aur gasht ke tamam umoor khud karke unko bataya jaye, jab sikh jaye to doosri masjid tei kare.

mahine ka ek kam

(5) sattaais deen mehnat karke tin deen ki apni jama'at khud banaye aur hafte tei karke mashvare se aas-pas may jaha jaana tei ho allah ke ruste may neckal jaye take sattaais deen may jo gafiat aur gundgi deel may peida hui ho voh neckal jaye aur deel sheer se bandgi ke qabeel ho jaye, aur isi ke sath-sath aas-pas ke ganvo ki feekar bhi ho jaye aur inhi feekro ki bunyad par allah ta'ala sal may char mah ya chalis deen ke leeye mulk aur berune mulk jane ki tovfik ke sath-sath asbab bhi peida kar de.

**akhdharq ek husne ilaahi ka tanj hai
hai jese ke sar par uska jamane may raj hai**

SUNNATE

chobis ghante ko etebar se ham jo bhi amal kare agar us amal ko allah ko hukm ke mutabeq aur huzoor ﷺ ke tariqe ke mutabeq aur allah ko raji karne ke leeye karenge to woh amal maqbool hoga aur din banega, aur isi ke upar dunya aur aakhirat ki kamiyabi ka daro madar hai, isleeye har amal ka sunnat tariqa aur moqa-mahal ki dua'aye leekhi ja rahi hai, allah rabbul izat ham sab ko in baton par amal karne ki tofiiq ata farmaye. aamin.

khane ki sunnate aur aadab

> khane se pehle ye neeyyat kare ke khane se jo taqat aayegi use allah ko ahkam poora karne par kharch karunga, aur ye soche ke khane se pet nahi bharta balke allah bharte hai.

> sab se pehle dono hath pahocho tak dhoye. (hath ko puchihe nahi) aur kulli kare. (teermeezi)

> dastar khaan beechha kar khana khaye. (bukhaari)

> tin tariqe may se keesi ek tariqe par betho, ek jannu, do jannu aur ukda yani dono ghutne khade ho aur surin jamin par ho.

> unche aavaaz se 'becameellah v-ala barkateellah' padh kar khana shuroo kare. (aboo davood)

> dahne hath se khana khaye. (bukhari)

> khana ek kisam ka ho to apne samne se khaye. (bukhari)

> agar koi luqma goor jaye to utha kar saf karke khaye. tek laga kar na khaye. (musleem)

> khane may koi neeb na neekale.

> agar shuroo may 'becameellah' padhna bhoool jaunye to ye padh le 'becameellah v-avalahu v-aakhirahu'. (abu davud)

> allah ko zeekr karte huve khaye, gam ki bate na kare.

> khane ke vaqt beedkul khamosh rehna makruh hai. (shami)

> khana sab meel kar khaye usmay berkat hoti hai. (ab-da.)

> saibi ki reeyat ke saath achteram karte huve khana khaye.

> bartan ke darmyan se na khaye kyunke darmyan may berkat najeel hoti hai. > joota utar kar khana khaye. (darimi)

- > tin ungleeyon se khana khayee, bich ki aur shahadat ki ungli aur anguthi se.
- > doosre ke saath khana kha rahe ho to jab tak woh khana khata rahe apna hath na roke. (ibne maja)
- > jab khana kha chuko to bartan ke us heesee ko barabar saf kar ke jaha par hamne khana khaya hai, to bartan us ke leeye dua'aye magferat karta hai.
- > hath dhone se pehle apni ungleeya chat lo, pehle bich ki pheer shahadat ki pheer angutha. (musleem)
- > pehle dastarkhan uthaye pheer uthe.
- > jab dastarkhan uthne lage to ye dua'a padhe 'alhamdu leellahlee hamdan kasirn tayyebam mubarakan fibee gay-r mukaffeen vala muvaddain vala mustagnan anhu rabbana' tarjuma- sub tarif allah ke leeye hai aesi tarif jo bahot pakiza aur ha-barkat ho, ac hamare rab ! ham is khane ko kafi samaj kar ya beekul rukhsat karke ya isse ger mohtaj ho kar nahi uth rahe hai.
- > khana khane ke bad hath dhoye aur kulli kare.
- > khana kha kar masjid ke rumal se hath saaf na kare.
- > khane ke bad ki dua'a padhe 'alhamdu leellahlee lazi at-amana v-sakana vaja-a-lana meenal musleemin' tarjuma ab tarif allah ke leeye hai jecane kheelaya peelaya aur musalman banaya.
- > khane ka heesab na ho uski dua'a 'alhamdu leellahlee lazi hu-v ash-ha'ana v-arvana v-an-am alayna v-afsal' tarjuma-us allah ka(lakh-lakh)shukr hai jeesne hame ser keeya aur seyrab keeya aur ham par ye fazl aur inam farmaya.
- > jab keesi ki da'avat khayee to ye padhe 'allahum-m at-iman at-a-mani vaski man sakani' tarjuma- ac allah ! jee shakhs ne muje kheelaya too usko kheeli aur jeesne muje peelaya too use peela.
- > mezban ko ye dua'a de 'allahum-m bareek lahum fima razaqtahum fagfeer lahum vrhamhura' tarjuma- ac allah ! tune jo roozq unko doeya hai us may.

aur barkat de aur pheer unki magforat farma aur un par raham kar. (become hasin)

> khane se pehle hath dhona gurbat door karta hai aur khane ke bad hath dhona ranj door karta hai.

> jees khane par becomeellah na padhi jaye shetan us par kabja kar leta hai.

> hazrat aboo hurerah r.a. se reevayat hai ke ek ungli se khana shetan ki aadat hai, do se khana mutakabberin ki aadat hai, aur tin ungleeyon se khana hazrate ambeeya al. ki aadat hai. (jamul vasail) aur mulla ali qari rh. ne leekha hai ke panch ungleeyon se khana harison ki alamat hai.

pine ki sunnate aur adab

> daboe hath se piye kyunke haye hath se shetan pita hai.

> beth kar piye (musleem) > becomeellah padh kar piye.

> tin sans se piye aur tino martaba bartan ko munh se alag kare.

> dekh kar piye. > pine ke bad 'alhamdulillah' kahe. (bu.)

> bartan ke tute huve keenare ki taraf se na piye. (abu da.)

> koi bhi aesa bartan ho jees se daf-atan pani jeevadah aa-jane ka ahtemal ho (jees mashkizah) ya ye andesha ho ke kumay koi saap ya beechhoo ho aese bartan se munh laga kar pani na piye.

> pine ki chij agar garam hai to pheonk mar kar na piye.

> pani choos kar piye, gat-gat ki aavaz na ho.

> koi bhi chij agar pi kar doosro ko deni ho to dahmi taraf se shuroo kare. > peelane wala sab se aakheer may piye.

> pani pine ke bad ye dua'a padhe, 'alhamdu leellabeel lazi sakana azban furatan beerahmatechi ma'an v-lam yaj-alhu beejunubeena meelhan ujaaja' tarjuma- sab tarif allah ke leeye hai jecane apni rahmat se hame mitha khushgawar pani peelaya, aur hamare gunaho ke saab usko khara, ka-dva nahi banaya.

dudh pine ke bad ye dua'a padhe

'allahum-m bareek lana sibi v-zeealna meenuhu' (hoca. has.)

tarjuma- ae allah! too ismay hamay barkat ata farma aur ye ham ko aur jecyadah nasib farma.

zamzam ka pani ye dun'a padh kar piye

'allahum-m inni as-alu-k ilman nafceen v-rozaqan va-seen v-sheefa'am moon kullee da'a'(becane hasin) tarjuma- ae allah! may tuj se nafa pahoachane wale ilm aur farakh roji aur har bimari se sheefa ka sawal karta hun.

nakhun katne ki sunnate aur adab

> dahne hath ki shahadat ki ungli se shuroo kare, chhoti ungli tak, pheer baye hath ki chhoti ungli se shuroo kare anguthe tak, dahne hath ke anguthe par khatam kare.

> pao may dahne per ki chhoti ungli se shuroo kare anguthe tak, aur baye per ke anguthe se shuroo kare aur chhoti ungli par khatam kare. (jees tartib se per ki ungliyon ka kheelal keeya jata hai)

> nakhun ko daton se katna makrooh hai, us se bars aur junoon peda hota hai.

> buzoor **III** juma'ah ke deen namaze juma'ah se pehle munehh aur nakhoono ko katte the. (shami)

> jo shakhs juma'ah ke deen nakhun kate agli juma'ah tak balao se usko allah ta'ala panah denge.

sone ki sunnate aur aadab

> jab sone ka irada kare to pehle vuzoo kare, aur do rakat salatut tovbah ki neeyyat se nafal namaz padh kar apne gunahon ki mafi mange, agar ba-vuzoo sone ke bad mot angayi to shahadat ka martaba meelega. (abee daveed)

> tin bar apna beestar jad le, (seehahe seetta) masjid may ho to hath pber le, (masjid may mota kapda beechha kar soye aur aetkaf ki neeyyat kar le)

> sone se pehle doosre kapde tabdil karna sunnat hai.

> dono aankho may tin-tin salai surma laga kar soye.

> sone se pehle 'becameellah' padh kar darvaja band kar de cheerag bujha de, bartan dhak de, dhakkan na ho to upar lakdi rakh de. (seeha'ne seetta)

> tahaajjud may uthne ke leeye sure kahaf ki shuroo ki aur aakheer ki das-das aayate padh le aur jese waqt uthne ka iradah ho uski neeyyat karke soye, insha allah waqt par aankh khul jayegi.

some se pahle kuchh na kuchh padh leeya karo

> sure waqas padh le kabhi faqa nahi aayega.

> sure aaleef lam mim sajda aur sure mulq padh le ajaabe qabr se mahfooz rahenge. (teermoezi)

> sure baqarah ka aakhri ruku padh le. (bukhari)

> aayatul kursi padh le jese se allah ta'ala ghar ki heefazat farmate hai, aur shetan se mahfooz rakhte hai, aur ek far-eeshta uske seerhane mukarrar farmate hai jo mot ke ala-vah har chiz se uski heefazat karta hai.

> sure fateha aur charo qul padh le. (bukhari)

> darood sharif padhe.

> tin bar isteegfar padhe. (teermoezi)

> tasbihe fateema, tetis martaba 'subhanallah' tetis martaba 'alhamdulillah' aur chotis martaba 'allahu-akbar' padhe, (musleem) jese se deen bhar ki thakan door ho jati hai, aur badan may quvvat aati hai.

> in sab ko padh kar dono hatheloo par phoonk mar kar munh se shuroo kar ke poore badan par jahan tak hath pahonch sake pheir le.

> us ke had dahna hath dahne gal ke niche rakh kar dahni karvat par qibla rukh ho kar so jaye. (teermoezi) aur baya hath bayi ran par rakhke aur per ko thoda sa mad le.

> aur ye dua'a tin bar padhe, 'allahum-m qini ajab-k yav-m tab-aw ihadak' (abee daveed) tarjuma- ae allah! too muje apne ajab se bachaiyo jese deen too apne bando ko (qabro-se) uthaye.

> phbeer ye dua'a padhe, 'allahumma becomee-k amutu v-abya (bukhari) tarjuma- ae allah ! mai tere hi nam par marunga aur (tere hi nam par) jita hun.

> rote may koi achha khavab dekhe aur aankh khul jaye-

to 'alhamdulillah' kabe aur un logon se bayan kare jo ham se mohabbat karte hon take achhi tabeer de. (bukhari)

> aur jab bura khavab dekhe to apni bayi janneb tin martaba thutkar de ya thuk de ya funk mar de, aur tin martaba 'a-suzu' padhe aur karvat badal de, aur keesi se khavab ka sikr na kare take woh khavab koi nuqsan na pahochaye.

> jab sote huve dar jaye ya gahrahat ho jaye ya nind uchat jaye to ye dua'a padhe, 'suzu bee-kaleematil laheet tammattee meen gadabeehi v-lqabeehi v-sharee ibadeehi v-meen hamaantete shayatinee v-any yah-duroon' (teermeezi) tarjuma- allah ta'ala ke poore kalemat ke vaste se mai allah ke gajab se aur uske ajab se aur uske bando ke shar se aur ahetano ke vasvaso se aur mere pas unke aane se panah chahta hun.

> agar masjid may soye hon aur koi hajat pesh aaye to akela na jaye balke keesi sathi ko sath le kar jaye aur agar gusai ki hajat pesh aajaye to keesi ko utha kar foveran masjid se neckal jaye aur usi sathi ke jaye jaroorat ki chije bahar manga le.

> nind se uthte hi dono hathon se chehre aur aankho ko male take nind ka khumar door ho jaye. (sham. teermeezi)

> uske bad tin martaba 'alhamdulillah' kabe aur kalmaye tayyeba padhe, phir ye dua'a padhe, 'alhamdu leellahci-lazi ahyana ha'a-d ma amatana v-ilayheen nushoor' tarjuma- us allah ka (bahut-bahut) shukr hai jeeune hame marne ke bad jeela deaya, aur usi ki taraf mar kar jana hai. (nboo da.)

> jab bhi so kar utho to moosvaq kar le. (muqade ahmad)

> bartan may hath dalne se pehle tin martaba hath ko achhi tarah dho le.

> jab bhi kapde ya jute pehne to avval dahme hath ya per may aur pher baye hath ya per may pehne aur jab neckale to pehle baye hath ya per se neckale.

> depahar ke zohar se pehle soua sunnat hai chabe nind aaye ya ne aaye (isse tahajjud may uthne ke loeye madad meelegi > ek lechaf may do mard ya do aurten na soye.

beytulkhla ki sunnate aur aadab

> beytulkhla may sar dhan kar aur juts-chppal pahen kar dakhool ho, dakhool hone se pehle ye dua'a padh le, 'become-ollabee allahum-in inni suozu beek meenal khubnase val khabais' tarjuma- se allah! mai teri panah chahta hun kh-ahis jecno se mard ho ya surut, faidah mulla ali quari r.a. ne meeqat may leekha hai ke is dua'a ki barkat se beytul-khla ke khabis shayatin aur bando ke darmiyan parda ho jata hai, jese se woh sharmgah nahi dekh pate.

> beytulkhla jane se pehle anguthi ya keesi chij par allah ka nam ya qura'ane pak ya huzoorﷺ ka nam mubarak le-ekha huya ho aur deekhai deta ho to usko utar kar bahar chhod kar jaye. (nasai)

> beytulkhla may dakhool hote waqt pehle baya qadam an-dar rakhe aur kadamche par dahna per pehle rakhe aur jab utre to pehle baya per niche rakhe. (zadul ma'ad)

> jab isteenje ke leeye satar khole to aasani ke sath jeetna niche ho kar khol sake utna behtar hai. (teermeezi)

> isteenja karte waqt qeeble ki taraf na chehra kare na pith kare.

> isteenja karte waqt shadid jaroorat ke bager bat na kare aur sikr bhi na kare.

> isteenja karte waqt ujve khas ko dahna hath na lagaye, agar pak karne ke leeye jaroorat ho to baya hath istemal kare.

> peshab pakhane ke chhinton se khoob bache, aksar aja-be qabr inke chhinton se na bachne ki vajah se hota hai.

> isteenja karte waqt baye per par jeeyadah jor dekar betha take anhoorat se faragat ho jaye. (teermeezi)

> beytulkhla may na nak saf kare aur na thooke.

> beth kar peshab kare, khade-khade peshab na kare. (teer-)

> peshab karne ke leeye naram jaga talash kare take chhi-nte na ude.

> gusul khane may peshab na kare usee aksar vasvaso peda

hote hai.

> jab beytul khala se neckle to pehle dahnā per bahar nee-
kale phoer baya per, uske bad ye dua'a padhe, 'gufran-k
alhamdu leeleecheel-lexi aj-ha-b anneel aja v-nafani' tar-
juma- se allah! mai tujse magferat ka sawal karta hun, sub
ta'arif allah hi ke leye hai jisme muj se ija dene wali chij
door kardi aur muje aafiyat ata farmayi. (meeshkat)

moonajaat

hava'o hote wala deel badal de
mera gaffat may dooba deel badal de
badal de deel ki dunya deel badal de
khudaya fazi farma deel badal de
gunahgari may kab tak umr katoo
badal de mera rasta deel badal de
sunun may nam tera dhadkano may
maja najaye movla deel badal de
karoo qurban apni saari khushiyā
too apna gam ata kar deel badal de
hataa loon sankh apni ma soova se
joeyun mai teri khateer deel badal de
sahai farma musalamā yaad apni
khudaya raham farma deel badal de
pada hoon tere dar pe deel shakista
rahan kyun deel shakista deel badal de
tera ho jaun itni arzū hai
bas itni hai tameraa deel badal de
meri faryaad sun le mere movla
bana le apna banda deel badal de
momoon jo feeda naqabe kadame paak nabi ho
ho zere qadam aaj bhi salam ka khazina
gar sunnate nabvi ki kare parvi ummat
tufaan se neekal jaye feer uska safina

gusul ka masnoon tariqa

- kapde neckalne se pahle poori 'beesmeellah' padhe.
- neeyyat kare, vajeab gusul ho to ye kabe, napaki door karne ke leeye gusul karta hun, aur pak ho to ye kabe, allah ko raji karne ke leeye ur sawab haseel karne ke leeye gusul karta hun.
- pehle dono hath pohcho tak tin bar dhoye, peshaab pakhanne ki jagah dhoye chabe napaki na lagi ho, pheer badan ke keesi bhi heesse may napaki lagi ho to use dho le.
- vuzoo kare, jeesmay munh bhar kar kulli kare aur nak may khoob safai kar ke jaha tak naram jagah hai vaha tak tin bar pani pohchaye.
- uske bad sare par pani dale, pheer dahne kandhe par pheer haye kandhe par, itna pani dale ke sar se panv tak pahonch jaye, pheer badan ko hath se male, ye ek bar huva, isi tarah doosri aur tisi bar bhi pani bahaye, agar ek bal barabar jagah bhi sookhi rahegi to gusul nahi hoga.
- kan nak vagerah jahan bhi pani na pahonchne ka andesha ho achtyat se pahonchaye.
- bagal ke bal, naf ke niche ke bal, har hafte saf kare warna har pandrah deen may saf kar le aur agar chalis deen gujar gaye to gunehgar hoga.

gusul ke tin faraiz

- (1) kulli karna, is tarah par ke saare munh may pani pahonch jaye. (2) nak ki naram haddi tak pani pahonchana. (3) saare badan par is tarah pani bahana ke ek bal barabar jagah bhi sookhi na रहे. (ek bal barabar jagah bhi sookhi reh jayegi to gusul nahi hoga)

gusul ki panch sunnate

- (1) dono hath pahoncho tak dhona. (2) vuzoo karna. (3) isteeja karna, aur badan par najasat lgi ho use dhona. (4) napaki door karne ki neeyyat karna. (5) tamam jeesam par tin bar pani bahana.

gusul ke panch makroohat

(1) hager majboori ke aisi jagah gusul karna jaha gar ma-hram ki najar pade. (2) hager kapde pehne nahaate waqt qeeble ki taraf munh karna. (3) gusul kate waqt bageir jaro-erat ke hat chit karna. (4) gusul karte waqt dnu'aye padhna (5) jo chije vusoo may makrooh hai voh chije gusul may bhi makrooh hai.

meesvaq ke fazail

• huzoorﷺ ne farmaya jo namaz meesvaq karko padhi jaye voh us namaz se jo becla meesvaq padhi jaye sattar darja afzal hai. • ek hadia may varood hai ke meesvaq ka achte-mam keeya karo usmay das faide hai, (1) munh ko saf karti hai. (2) allah ki raza ka sabab hai. (3) shetan ko gussa de-lati hai. (4) allah ta'ala mahboob rakhte hai. (5) faroeshte mahboob rakhte hai. (6) masodo ko quvvat deti hai. (7) hu-lgam ko qata'a karti hai. (8) munh may khushboo peda ka-rti hai. (9) sufra ko door karti hai. (10) meegaah ko tej karti hai. uske alavah ye ke sunnat hai.

• uhma ne leekha hai ke meesvaq ke achtemam may sattar faide hai, jeen may se ek ye ke marte waqt kalmaye shahadat padhna nasib hota hai.

• huzoorﷺ ne farmaya agar may unmat ke leeye mushkool na samajta to unhe har namaz ke waqt meesvaq ka hukm deta. (musleem)

• hazrat ali r.a. irshad farmate hai meesvaq hafeza badhati hai, aur halgam door karti hai.

• meesvaq ek haleehat se joeyadah laabi na ho, sidhi ho, joeyadah moti na ho, be-geerah ho, pileo ki ya jaitoon ki ho to behtar hai. (teebbe nabvi may he ke joeyadah nafe akhrot ki jad hai)

• meesvaq ka tariqa yehe ke meesvaq ke niche ke heese may choti ungli aur upar ke heese ki taraf jo munh ke qarib hai angutha ho aur baqi ungliyan meesvaq ke upar rakhe.

• meesvaq ko choosa na jaye, is se varvasa aur andhaapan peda hota hai, alhatta hakim teermeezi r.a. kehte hai ke-

pehli martaba meesvaq ki jaye use choosna chahiye aur saf thook jese may khun na ho neegal lena chahiye, ye mat ke alavah tamam bimari ke liye musid hai.

• muthi may meesvaq dabane se havasir peda hoti hai.

• cheet let kar meesvaq karne se tootli badhti hai. (fa. mees.)

• istemal se pehle meesvaq dho leeya jaye, take uska maluk-chel door ho jaye, isi tarah meesvaq karne ke bad bhi dho leeya jaye warna shetan usko istemal karta hai. (fa. meesvaq)

• meesvaq khadi karke rakhnee chahiye, jamin par na dali jaye, warna junoon ka khatra hai.

• meesvaq dahni taraf se shuroo kare, (chahe sidhi kare ya upar niche) aur tin bar kare.

• hans ki meesvaq karna aur betulkhla may meesvaq karna makrooh hai.

• meesvaq ko dono taraf se istemal na kare.

vuzoo ke fazail

• vuzoo ke aaza qayamat may roshan aur chamakdar honge aur isse huzoor ﷺ foveran apne ummati ko pehchan jayenge. (bukhari)

• huzoor ﷺ ne farmaya momeneen ka zavar qayamat ke deen vaha tak pahouchega jaha tak vuzoo ka pani pahochta hai.

• huzoor ﷺ ne farmaya jeesne vuzoo keeya aur achchi tarah vuzoo keeya (yani sunnato mustahabbat ka ahtemam keeya) to uske gunah jeesam se neekal jate hai, yaha tak ke us ke nakhuno ke neeche se bhi neekal jate hai.

• jo shakhs vuzoo ke doran allah ka zikr karta hai allah us ka tamam jeesam pak kar deta hai, aur jo nahi karta uska seerf voh heesa pak karta hai jese par pani pahochta hai.

• jo shakhs achchi tarah vuzoo karta hai pheer apni najar saaman ki taraf utha kar (doosra kalma) 'ash-hadu alla ilah il-lallahu v-ash-hadu an-n muhammadaan abduhu v-rasooluh' kabe, tarjuma- mai gavahi deta hun ke allah ke seva ko ibadat ke laik nahi aur gavahi deta hun ke beshak hazrat muhammad ﷺ allah ke bande aur rasool hai, to jannat ke aathe darvaje khol deeye jate hai, jese darvaje se chah-

dakheel ho jaye.

☞ huzoor ﷺ ne farmaya jab tum may se koi shakhs achchi tarah vuzoo kar ke namaz ke leeye neekalta hai to har daye qadam ke uthane par allah ta'ala uske leeye ek neki leekh dete hai, aur har baye qadam ke rakhne par uska ek gunaaah maaf farma dete hai (ab use) ikhtyar hai ke chhote-chhote qadam rakhe ya lambe-lambe qadam rakhe, agar ye shakhs masjid aakar jama'at ke sath namaz padh leta hai to uski magferat kardi jati hai. (abu daveed)

☞ huzoor ﷺ ne farmaya jab tum may se koi shakhs apne ghar se vuzoo karke masjid aata hai to ghar vapas aane tak use namaz ka sawab meelta rehta hai.

☞ uske bad aap ﷺ ne apne batho ki ungleeya ek doosre may dakheel ki aur irshad farmaya use aesa nahi karna chaahye.

VUZOO KA MAANOON TARIQA

☞ qeeble ki taraf munh karke unchi jagah par bethe aur ne-eyyat kare ke namaz ada karne ke leeye vuzoo karta hun.

☞ uske bad ye dua'a padh le, 'a-t-vaz-au leer-fail hadas'. 'a-uzn beellahce moenash shayta neer rajeem'. 'becameellahceel azeemee val hamdu beellahce ala dineel islam'.

☞ pheer dono hatho ko ponheho tak dhoye, dahne haath se shuroo kare.

☞ tinbar meesvaq kare, misvaq na ho to ungli se dant saf kare

☞ tin bar munh bhar kar kulli kare.

☞ tin bar nak may pani dal kar nak saf kare, aur tino baar nak chhinke.

☞ tin bar poora munh dhoye aur dadhi ka kheelal kare.

☞ vuzoo karte vaqt ye dua'a padhe 'allahummag feerli zam-boo v-vasali fi dari v-bareek li fi reeqi' se allah ! too mera gunaaah bakhsh de aur mere ghar (har) may rus'at de aur mere reeq may barkat ata farma.

☞ dono hatho ko kohneeyo samet dhoye aur batho ki ungleeyon ka kheelal kare aur hath may anguthi vagerah pehni ho to heela le.

☞ ek martaba poore sar ka masah kare, pheer kan ka,-

phoor gardan ka masah kare, masah is tarah karo ke dono hath paal se tar kar ke dono hath ki ungliya barabar meela kar peshani ke halo par rakh kar poore sar par dono hath gujarte huve guddi tak le jaye, phoor guddi se dono hatho ki batheliyo ko kano ke pas se gujarte huve vapas peshani tak le aavo, phoor shahadat ki ungli kano ke andar is tarah fere-rawe ke har jaga fere jaye, aur angutho ko kano ke upar ke heense par phoora lo, angutho ko kano ke upar ke heense par phoora lo, uske bad ungleeyon ki pusht se gardan ka masah karo.

• phoor dono per takhno samet dhoye, pehle dahna per phoor baya per dhoye.

• baya hath ki chhoti ungli se per ki ungleeyon ka kheelal kare, dahne per ki chhoti ungli se shuroo kare aur tartib var baya pair ki chhoti ungli par khatam kare.

• vuzoo ke bad aasman ki taraf munh karke doosra kalma padhe, uske bad ye dua'a padhe, 'allahum-maj almi meenat tawvabi-n vj-almi meenal mu-t tah-heerin' ae allah ! muje bahot torha karne walo may aur bahot pak rehne walo may shaameel farma. **vuzoo ke char faraz**

(1) peshani ke halo se lekar thudi ke niche tak aur ek kan ki lov se doosre kan ki lov tak poora munh dhona. (2) kohmeeyo samet dono hath dhona. (3) sar ke chothi heense ka masah karna. (4) dono per takhno samet dhona.

vuzoo todne vali aath chije

(1) bebosh ho jana. (2) majnoon (pagal) ho jana. (3) munh bhar kar qey karna (4) namaz may kheel-kheela kar hansna (5) tek laga kar sona. (6) badan se khun ya pip ka neekal kar beh jana. (7) piche ki rah se hava ka neekalna. (8) aage ya piche ki rah se keesi bhi chij ka neekalna.

vuzoo ki sunnat

• neeyyat karna • shuroo may beameellah padhna. • dono hath ponhe tak dhona. • meesvaq karna. • tin bar kulli karna. • tin bar nak may pani dalna. • tino bar nak chhin-kna. • dadhi ka kheelal karna. • hath per ki ungleeyon ka

kheelal karna. * ek har poore sar ka masah karna. * dono kano ka masah karna. * har us-v ko tin baar dhona. * aa-za'ae vuzoo ko mai-mai kar dhona. * tartib se vuzoo karna. * dahai taraf se pehle dhona. * pe-dar-pe vuzoo karna. yani ek us-v khushk na hone paye aur doosra dho le. * vuzoo ke bad ke dua'a padhna.

vuzoo ke makroohat

* napak jaga par beth kar vuzoo karna. * vuzoo karte vaqt dunya ki bate karna. * seedhe hath se nak saf karna. * sunnat ke kheelaf vuzoo karna. * jroorat se jeeyadah pani istemal karna.

tayammum ka maanun tariqa

* neeyyat karna ke mai napaki door karne ya namaz padhne ke leye tayammum karta hun.

* dono hatho ko pak meetti par mare pheer hath jaad kar poore munh par male, jeetna vuzoo may dhoya jata hai utne heesec par har jaga hath pahunch jaye.

* pheer do barah meetti par hath mar kar anguthi pehni ho to neekal kar dono hatho ko kohneeyo tak male, is tarah par ke dahne hath ki ungleeyon ko baye hath ki ungleeyo par is tarah rakhe ke baye hath ki ungleeya dahne hath ki shahadat ki ungli se aage na badhe, pheer baye hath ki ungleeyon ko us jagah se daye hath par pherte huve kohal tak le jaye, pheer baye hath ki hatheli ko daye hath ki hatheli ki jameeb vale heesec par pherte huve hatheli ki jameeb vale heesec par pherte huve pahonche tak vapas le aavo, pheer dahne hath ke anguthe par baye hath ka angutha aur uske baju wali ungli se pakad kar pher le, yehi amal dahne hath se baye hath par kare aur ungleeyon ka kheelal karle.

(yehi tayammum ka tariqa hai aur ye tino chiye farz hai)
+ bande ka imaan us vaqt tak mukammal nahi hota jab tak ke us may tin khaslate na ho, ek to yeke jab gussa kare to uska gussa use haq se na roke, aur jab khush ho to uski khushi hateel may muhtela na kare, aur jab (keesi chiz par) qadcer ho to roh chiz na le jo uski nahi hai.

ajan ki dua'a

• jab tum ajan suno to vohi alfaz kaho jo moazzeen kehna hai (bukhari) lekeen 'hayya as-salah' aur 'hayya alal-falah' ke jawab may 'la hav-l v-la quvvata illa beellahci alceyyeel axim' kaho. aur fajr ki azan may 'as-salatu khayrum meenan nom' ke jawab may 'sadaq-t v-barar-t' kaho, aur iqamat may 'qadqamatees salah' ke jawab may 'aqamahallahu v-ada-maha' kaho.

• jo shakhs azan sun kar ye dua'a padhe 'ash-hadu alla ila-h illallahu vah-dahu la-sharce-k lahu v-ash-hadu an'n mu-hammadan abduhu v-rasuluh' **☞** 'razeetu beellahce rabbav vabeel islamce dinav vbee muhammadden nabceyya' tarjuma- mai allah ! ke rab manne par aur muhammad **☞** ke ra-sool manne par aur islam ko din manne par raji hun, to uske gunah maaf kardeeye jayenge. (musleem)

• huzoor **☞** ne irshad farmaya jo shakhs azan ka jawab dene ke bad durood sharif padh kar ye dua'a padhe, 'allahum-m rabhu hajeeheed da'avateet tamatec vas-salateel qaimatec aatec muhamma-d neel vaseela-t val fazeela-t vah-as-hu maqamam mahmoo-d neellazi v-at-tahu in-na-k la tukhle-ful mia'ad' to uske leeye qayamat ke deen meri shafa'at vajeeb ho gayi. (bukhari) tarjuma- ae allah! is poori pukar ke rab aur qaim hone wali namaz ke rab muhammad **☞** ke vasila ata farma, aur unko fasilat ata farma, aur unko ma-qame mahmood par pahoncha, jees ka toone vada farmaya hai, beshak too vaada kheelaf nahi farmata.

• jo log azan ki aavaz sun kar namaz ke liye jaldi karte hai unhe qayamat ke deen narmi, lutf, aur maherbani ke sath aavaz di jayegi. (ihyaul uloom)

tum ko shreeqva hai hamara muddai meelta nahi dene wale ko geela hai ke gada meelta nahi huseeynaji dekh kar bande ki, kehna hai karim dene wale de keese darte dua'a meelta nahi

namaz ka mashhoon tarika

➤ agar imam ke piche namaz padhna ho to pehle saf sidhi karo, aur kandhe se kandha meelavo, bich may khali jaga na rahe.

➤ qeeble rookh ho kar is tarah khade rahe ke najar sajde ki jaga par ho, kamar aur ghutne sidhe hon, paav ki ungleeya qeeble ki taraf ho, aur dono paav ke darmyan char ungal ka fasla ho, (jeeyadah se jeeyadah ek baleesht rakh sakte hai)

➤ jonsi namaz padhna ho uski neeyyat kare.

➤ dono hath kano tak is tarah uthaye ke hatheliya qeeble ki taraf ho, ungleeyon ke seere aasman ki taraf ho, ungleeyan na jeeyadah khulee ho na jeeyadah band ho, (asli halat par ho) angutha kano ki lav se laga ho, ya uske barabar ho.

➤ uske bad 'allhu-akbar' keh kar hath ko naf ke niche is tarah bandhe ke baye hath ki hatheli ki pusht par daye hath ki hatheli rakhe, anguthe aur chhoti ungli se ponhecho ke pakde, aur baqi tin ungleeya kalai par rakhe.

➤ uske bad sana padhe agar imam ke piche namaz padh rahe hon to ab kuch na padhe balke chup-chap khade rahe. (har rakat may)

➤ akele namaz padhte ho ya imamat karte ho to ab 'a'suzu' aur 'becameellah' padh kar sure fateha is tarah padhe ke har aayat par ruk-ruk kar sana tod de.

➤ sure fateha ke khatam par sab saheesta se amin kahe.

➤ uske bad koi surah padhe, (muqtadi na padhe, dono rakato may)

➤ bager keesi jaroorat ya majboori ke jeesam ke keesi heese ko harkat na de, sukoon se khade rahe aur jeesam ka saara jor ek per par de kar doosre per ko tedha na kare.

➤ uske bad 'allahu-akbar' keh kar rukooon kare, jeees tarah rukooon ki sunnat may bataya gaya hai.

➤ tasmia padhte huve (muqtadi na padhe) rukooon se is tarah sidhe khade hon ke jeesam may koi kham (tedha pan) baqi na rahe, is halat may bhi najar sajde ki jaga par ho, -

uske bad 'tahmid' padhe

☞ takbir kehnte huve is tarah sajde may jaye ke ghutno ko kham de kar (mod kar) jamin ki taraf is tarah le jaaye ke sina aage ko na juke, jab ghutno jamin par teek jaye uske bad sine ko jukaye jabtak ghutno jamin par na teeke us waqt tak upar ke heesae ko aage na jukaye, aur na jamin par hath rakhe, ghutno ke bad dono hath rakhe, pheer nak, pheer pe-shani, sar ko dono hatho ke darmyan is tarah rakhe ke dono angutho ke seere kan ki loy ke barabar ho jaye, hatheli muh se alag ho, ungleeya mili huvi ho, ungleeyo ka rukh qeeble ki taraf ho, kohneeya jamin se uthi huvi ho, dono bajn pehlu se alag ho, rano pet se alag ho poore sajde may nak jamin par teeki huvi ho, dono paav is tarah khade rakhe jaye ke aedeeya upar ho aur tamam ungleeya mod kar qeebla rukh kar le, aur poore sajde may paav jamm se uthne na paye pher sajde ki tasbih tin bar itmeenan se padhe.

☞ feer takbir kehnte huve is tarah uthe ke pehle peshani pheer nak pheer hath uthaye, aur is tarah bethe ke baya per beechha kar usi par bethe aur dahna per jees tarah sajde may tha isi tarah khda rakhe, dono batho ko rano par rakhe (ghutno par na rakhe) ungleeya qeeble ki taraf ho, na jeey-adaah band na khuli balke apni asli halat par ho, najar god may ho, itni der bethe ke tin bar 'subhanallah' keh sake, us ke bad doosra sajada usi tarah kare jees tarah pehla keeya.

☞ dusre sajde ke bad jab takbir kehnte huve khde ho to batho ko jamin par na rakhe balke rano par hath rakh kar usi tarah khade ho jees tarah sajde may jane ka tariqa bataya gaya, yani ghutno uthane ke bad aage ko juke nahi balke sidhe khade ho.

☞ uthne ke bad baqi rakato may sure fateha se pehle 'bees-meellah' padhe, har rukn ki takbir is tarah kabe ke 'allahu' ki aleef se rukn shuroo kare aur 'akbar' ki ra par khatm ho, maasalan jab sajde may jana ho to jab allahu-akbar ko aleef se padhna shuroo kare to sajde may jana shuroo kar de, aur jab sajde may pahonch jaye to allahu-akbar ko bhi ra par-

khatam kar de. isi tarah har rukn ko takbir par shuroo kare aur takbir par katm kare.

☞ imam se pehle na koi rukn shuroo kare aur na khatm kare

☞ quide may bethne ka tariqa vohi hai jo do sajdo ke bich may bethne ka tariqa bataya gaya.

☞ tashahood padhte vaqt jab 'ash-hadu alla' par ponheche to shahadat ki ungli utha kar ishara kare, aur 'il-lal-lah' par geera de ishara ka tariqa yehe ke bich ki ungli aur anguthe ko meela kar halqa (gol) hana le, chhoti aur uske sath wali ungli ko band kar le aur shahadat ki ungli ko is tarah uthaye ke qible ki taraf juki huvi ho, aasman ki taraf na ho, 'il-lal-lah' kehnte vaqt shahadat ki ungli ko neeche kar le (badan se na lagaye) lekeen baqi ungleeyo ko aakheer tak usi tarah mudi huvi rehne de.

☞ dono taraf salam pherte vaqt gardan ko itna mode ke piche bethne wale ko rukhsar najar aajaye, najrein kandho par ho salam pherte vaqt voh neeyyat bhi kare jo salam ki sunnat may batayi gayi hai.

☞ agar jama'at khadi ho gayi ho to dod kar jama'at may shamil na ho balke sukoon aur vaqar se chal kar pahanche, chahe rakat chhut jaye.

☞ akele namaz padhna ho to aesi jagah khade ho kar namaz na padhe jaha se gujarne may doosre mamaziyo ko taklif ho (masalan raste may, darvaje par, keesi namazi ya bethe huve aadmi ke piche ya aakhri divaar se lag kar vageerah)

(movlana jastees taqi usmani da. b.)

khvatin ki namaz may farq

☞ khvatin ke loeye kamre may namaz padhna har-naamde se afzal hai, aur har-naamde may padhna sahan se afzal hai.

☞ khvatin ke loeye chehra, hath ke panje aur per ke alavah poora badan dhika huva hona chahiye. (takhne bhi dhike huve ho)

☞ namaz ke doran in tin hisso ke alavah jeezam ka koi uj-v bhi chothai ke barabar itni der khula reh gaya jee may tin martaba 'subha-n rabbyal azim' kaha ja sake to namaz hi-

nahi hogi.

☞ aorte ko dono per meela kar khada hona chahye, khas tor par dono takhne taqreeban meel jane chahye.

☞ nmas shuroo karte waqt hath kano tak nahi balke kandho tak uthane chahye, aur voli bhi do-patta ya burqa ke andar hi se uthane chahye, aur ungleeya meeli hurvi ho.

☞ hath sine pe is tarah bandhe ke daye hath ki hatheli baye hath ki pusht par rakh de.

☞ rukooa may mardo ki tarah kamar ko beelkul sidhi karna jaroori nahi hai, balke aorte ko mardo ke muqable may kam jukna chahye, pau beelkul sidhe na rakhe balke ghutno ko aage ki taraf jara sa kham de kar khada hona chahye aur hatho ki ungleeya meela kar rakhe, aur bajoo ko pehlu se meela de.

☞ sajde may jate waqt shuroo hi may sine ko juka kar sajde may jaye aur sajde may pet ko rano se meela de aur bajoo ko pehloo se meela de, aur kohnceyo samet poosi banhe jamin par bichha de, aur ungleeya meela kar rakhe, aur dono per dahni taraf neekal kar bichha de, aur jab 'at-taheey-yaat' padhne ke leeye bethne to baye kulhe par bethne aur dono pau dayi taraf neekal de, aur hatho ki ungleeya meela kar rakhe.

namaz ke arkan

namaz ke fraiz terah hai

sat bahar ke aur chhe andar ke

namaz ke bahar ke saat fraiz

- (1) jagah ka pak hona. (2) badan ka pak hona. (3) kapde ka pak hon. (4) satar ka chhupana. (5) namaz ka waqt hona
- (6) qeeble ki taraf munh karna. (7) namaz ki neeyat karna.

namaz ke andar ke chhe fraiz

- (1) takbeere tahreema yani qol bandhte waqt 'allahu-akbar kehna'. (2) qeeyam yani khade rehna. (3) qeer'at yani tin chhoti aayate ya ek badi aayat ya ek chhoti surah padhna.
- (4) rukooa karna. (5) har rakat may do sajde karna. (6) an-khri qaide may at-taheeyat ki meeqdar bethna.

namaz ke torah vajeelat

(1) alhamdu yani sure fateha padhna. (2) farz namaz ki pehli do rakat may sur baqi tamam namazo ki har rakat may surah ka meelana. (3) sure fateha ko surah se pehle padhna. (4) imam ko fajar, magreeb, isha, juma'ah, iden, taravith aur ramjan may isha ke vitr may aavaz se qeera'at karna, aur sohar aur asr may aabeesta qeera'at karna. (5) qaoma yani rukooa se sidhe khade hona. (6) jalsa yani do sajdo ke darmyan may bethna. (7) pehla quida karna yani tin ya char rakat wali namaz may do rakato ke bad at-tahceyyut ki meeqdar bethna. (8) dono qaaido may at-tahceyyut padhna. (9) har rukn ko itmeenan se ada karna. (10) har farz ko apni jaga par ada karna. (11) vitr ki tiari rakat may takbir keh kar dua'ae quneot padhna. (12) dono ido may chhe jaid takbir kehna. (13) assalamu alykum v-rahmatullah keh kar namaz ko khatam karna.

not

☞ namaz ke farzo may se koi farz chahe bhool se chhut jaye ya jan-buj kar chhod de ya koi vajeelat jan-buj kar chhod de to namaz nahi hogi pheer se padhe.

☞ sur agar koi vajeelat bhool se chhut jaye ya keesi farz ya vajeelat may takbir ho jaye ya keesi farz ko bhool kar do-bar karne se (masalan do rukooa ya tin sajde keeye) sajda'ae sah-v vajeelat ho jata hai, agar sajda'ae sah-v nahi keeya to namaz nahi hogi, pheer se padhni hogi.

☞ sajda'ae sah-v ka tariqa yehe ke aakhri quide may at-tahceyyut padh kar ek taraf (dahni taraf) salam pher kar do sajde kare uske bad do-bara at-tahceyyut, durood sharif aur dua'a padh kar namaz poori kare.

mufseedaate namaz

☞ namaz may baat-chit karna. ☞ namaz may khana-pina. ☞ salam karna ya salam ya chhink ka jawab dena. ☞ quran sharif ko dekh kar padhna. ☞ apne imam ke soova doosre ko laqma dena. ☞ dard ya musibat ke vaqt aah ya unh karna.

• qible ki taraf se sine ka pheer jana • sajde ki jaga se aage badh jana. • sajde ki halat may dono paav jamin se uncha ho jana • tin martaba 'subhanallah' kahe utni der satar ka khul jana • haleeg aadmi ka namaz may qah-qaha mar kar hanana. • amale kasir yaani namaz may aesa amal karna ke dekhar wala ye samje ke ye aadmi namaz may nahi hai. • keesi rukn may imam se aage badh jana. • quran sharif padhne may sakht galti karna • napak jaga par sajda karna • keesi boori bat par 'inna leel-lah' ya achebhi khabar par 'alhamdu lellah' kehna. • dua'a may aesi chij mangna jo aadmi se mangi jati hai.

namaz ke mustahabbat

• jaha tak mumkeen ho khangsi korokna. • jamai aaye to munh band karna. • khde hone ki halat may sajdah ki jaga rukoon may qadmo par, sajde may oak par aur bethne ki halat may god may aur salam pherte waqt kandho par najar rakhna.

makroohate namaz

• susti ya be-parwai se khule sar namaz padhna, ya kohni ke upar ka heesa khula rakhna. • kukh par hath rakhna. • kapda sametna. • jeebam ya kapde se khelna. • ungleeyo chtkhana • daye-haye gardan modna • angdai lena. • kuttie ke tarah bethna. • aese kapde may namaz padhna jee ko pahen kar logo may jana pasand na karta ho • dono hath ki ungleeyo ko ek doosre may dalna. • samne ya sar par tasvir hona. • tasvir wale kapde may namaz padhna. • peshab pakhana ya hbook ka takaza hote huve namaz padhna • an-khe band kar ke namaz padhna. • jan-bujh kar jamai lena • namaz may nayat ya tasbeehat ke ungleeyo par geen'na. • sajde may dono hath kohniyo samet jamin par bichha dena. • chadar ya aesa koi kapda is tarah lapet kar namaz padhna ke hath jaldi se us may se na neekal sakte hon. • sunnat ke kheelaf koi kaam karna.

namaz ki ekyavan sunnate (qayam ki gyarah sunnate)

(1) takbire tahrima ke waqt sidha khada hona, (sar ka pees na karna) (2) dono peiro ke darmyan char ungal ka fustla rakhna, aur peiro ki ungleeyo qible ki taraf rakhna. (3) takbire tahrima ke waqt dono hath kano tak uthana. (4) ungleeyo ko apni halat par rakhna, yani na jeeyadah khuli rakhna aur na jeeyadah band rakhna. (5) dono hatheliyo ko qible ki taraf rakhna. (6) muqtadiyo ki takbire tahrima imam ki takbire tahrima ke sath hona. (7) dahne hath ki hatheli ko haye hath ki hatheli ki pusht par rakhna. (8) chhoti ungli aur anguthe ki pakad ko jarye haye hath ka pahoncha pakadna. (9) darmyani ungleeyo ko kalai par rakhna. (10) naf ke niche haath bandhna (11) sana padhna.

qir'at ki sat sunnate

(1) a'auzu padhna. (2) beameellah padhna. (3) sure fateha ke khatm par aahceesta se aamin kehna. (4) fajar aur zohar may teevale mufassal, (sure hujrat se sure hurooj tak) asar aur isha may avsatte mufassal (sure hurooj se sure lam-ykun tak) aur magreeb may ikhtesare mufassal (sure ija zulzeelat se sure nas tak) ki surte padhna. (5) fajar ki pehli rakat ko tavil karna. (6) farz ki tisi aur chothi rakat may seerf sure fateha padhna (7) na jeeyadah jaldi aur na jeeyadah thaheer kar, balke darmyani raftar se padhna.

rukoo ki aath sunnate

(1) rukoo ki takbir kehna. (2) rukoo may dono hatho se gutno ko pakadna. (3) ghutno ko pakadne may ungleeyo ko kushadah (khuli) rakhna. (4) peendleeyo ko sidhi rakhna. (5) pith ko beechha dena. (6) sar aur surin ko barabar rakhna. (7) rukoo may tasbeeh tin bar padhna. (8) rukoo se uthne may imam ko samecallahu leeman hameedah aur muqtadeeyo ko rabbana laqal hamd aur mumfareed ko dono kehna.

sajdah ki barah sunnato

(1) sajdah ki takbir kehna. (2) sajde may pehle dono ghutno rakhna. (3) pheer dono hath rakhna. (4) pheer nak rakhna (5) pheer pehani rakhna. (6) dono hathe ke darmyaan sajdah karna. (7) sajde may pet ko rano se alag rakhna. (8) pehloo'o ko bazu se alag rakhna. (9) kohnceyo ko jamin se alag rakhna. (10) sajde may tasbeeh tin har padhna. (11) sajde se sar uthate ki takbir kehna. (12) sajde se uthte waqt pehle pehani, pheer nak, pheer dono hathe ko uthana.

qaide ki panch sunnate

(1) daye peir ko khda rakhna aur baye peir ko bichha kar us per bethna. (2) ungleeyo ko qible ki taraf rakhna. (3) dono hathe ko rano par rakhna. (4) tashahood may 'ash-hadu alla' par ehhadat ki ungli ko uthana aur 'il-lal-lah' par juka dena. (5) durood ke bad ki dua's 'allahum-m inni zalam-tu nafs!' padhna.

salam ki aath sunnate

(1) dono taraf salam pherna. (2) salam ki ibteda dabni taraf se karna. (3) imam ka muqtadeeyo, fareeshto aur saleh joennato ko salam ki neeyyat karna. (4) muqtadi ko imam, fareeshto saleh joennato aur daye-baye muqtadeeyo ki neeyyat karna. (5) munfareed yni akele namaz padhne wale ko seerf fareeshto ki neeyyat karna. (6) muqtadi ko imam ke saath-saath salam ferna. (7) doosre salam ki aavaz ko pehle salam se past karna. (8) masbooq (joeski rakat chhut gayi ho) ko imam ke fareeg hone ka intejar karna.

namaz ke azkar

✽ **takbir** : 'allahu akbar' tarjuma- allah sab se bada hai.
 ✽ **sana** : 'subha-n kalla-hum-mi vhee hamce-k v-tabarak-asmu-k v-ta'ala jaddu-k v-la-ilaa-h gayruk' tarjuma- mai paki bayan karta hum teri se allah, teri hi hamdo sana ke saath, tera nam bahot barkat wala hai, aur teri shaan bahot buland hai, aur tere seeva koi ibadat ke laik nahi.

• **rukoon ki tasbeeh** : 'subha-n rabbeeyal azim' tarjuma-
pak hai mera azim parvardigaar.

• **tasbeeh** : 'samtecallahu leeman hamcedah' tarjuma-allah
ne us shakhs ki tarif sun li (qabool kar li) jeeene uski tarif ki

• **tahmid** : 'rabhana lakal hamd' tarjuma- ae hamare rab !
tere hi leeye sab tarif hai.

• **sajdah ki tasbeeh** : 'subha-n rabbeeyl a'ala' tarjuma-
pak hai mara rab jo sab se buland aur bartar hai.

• **tashahood** : 'at-tabeeyyatu leel-lahi vas-salavatu vat-
tayyebatu as-salamu alay-k ayyuhan nabeeyyu v-rahmat-
ullahi v-b-rakhtuhu, as-salamu alayna v-ala ibadeel lahees
saleehin asb-hadu alla ila-h illallahu v-asb-hadu an-n mu-
hammadan abduhu v-rasooluh' tarjuma- tamam qovli iba-
date allah ke leeye hai aur tamam feali ibadate aur mali ib-
adate (bhi allah ke leeye hai) salam ho aap par ae (allah ke)
nabi aur allah ke nek bando par, mai gavahi deta hun ke al-
lah ke seeru ko'i ibadat ke laiq nahi, aur mai gavahi deta hun
ke beshak muhammad ﷺ allah ke bande aur rasool hai.

• **darood Ibrahim** : 'allahum-m sallee ala muhamma-
deen v-ala aalee muhammadeen kama sallay-t ala ibrahi-m
v-ala aalee ibrahi-m in-na-ka hamidum majid, allahum-m
bareek ala muhammadeev v-ala aalee muhammadeen kama
barak-t ala ala ibrahi-m v-ala aalee ibraahi-m in-na-ka
hamidum majid' tarjuma- ae allah! too muhammad ﷺ aur
aale muhammad ﷺ par rahmat najil farma jese tarah toone
ibrahim al. aur aale ibrahim al. par rahmat naajeel farmai
hai, beshak too hi laiqe hamde sana, badaai aur buzurgi ke
maleek hai, ae allah! too muhammad ﷺ par aur aale muha-
mmad ﷺ par barkat naajeel farma jese toone ibraahim al.
aur aale ibrahim al. par barkat naajeel farmai hai, beshak
too hi tarif ke laiqe, badaai aur buzurgi ke maleek hai.

• **darood sharif ke bad ki dua'a** : 'allahum-m inni
zalantu nafsi zuhman kasirav v-la yagfeeruz zunu-b illa
an-t sagheerli magfeeratam meen indeeka varhamni inna-k

antel gaseerur rahim' tarjuma- ae allah ! beehak mai ne apni jan par bahot-bahot julm (gunah) keeye hai aur tere seewa ko gunah nahi bakhsh sakta, pas too apni khas magferat se mere sab gunah bakhsh do, aur muj par raham farma, beehak too bahot magferat karne wala aur raham karne wala hai.

• **dua'ae qunooot** : 'allahum-m inna nasta'inu-k v-nastagfiro-k v-nu'u-meenu be-k v-n-tavakkalu alay-k v-nusallu alaykal khayr v-nashkuroo-k wala nakfuroo-k v-nakhshau v-natruku manyyafzuruk, allahum-m iyya-k na'a-hudu v-laka nusalli v-nasjudu v-ilay-k nasa'a v-nahfeedu v-narju rahmata-k v-nakhsha azab-k in-n azab-k beel kuffaree mulhee'q' tarjuma- ae allah! ham aap hi se madad maangte hai aur aap hi se magfeerat ke ummid war hai aur aap hi par iman late hai, aur aap ka shukr ada karte hai, na-shukri nahi karte hai, aur usse aliheda ho jate hai jo aap ki nasbuki karte hai, ae allah ! ham aap hi ki ibsaadat karte hai aur aap hi ke leeye namaz padhte hai, aur sajda karte hai aur aap hi ki taraf ham dodhte hai, aur ham aap hi ki taraf jupatte hai aur aap ki rahmat ke ummidwar hai, aur aap ke ajab se darte hai, beehak aap ka ajab kaseero ko pahonchne wala hai.

aham nasihat

parvar digar aalam ne har insan ko do neamato se nava ja hai, fadakta huva deel aur dhdakta huva deemag, fadakta huva deemag ilme ilahi ka bartan hai aur dhdakta huva deel mohabbate ilahi ka bartan hai, deel ishq ilahi se bhar jaye lakken deemag ilm se khali ho to pheer bhi insan gumrah ho jata hai, ishq insan ko beed'at sikhata hai, jabke ilm uske andar tavanju peda karta hai, aur deemag ilm se bhar jaye aur deel ishq se khali ho to pheer bhi insan gumrah ho jata hai aur woh khud pasandi aur takbbur ka sheekar ho jata hai, shetan ko is uj b aur khud pasandi ne halaq kar deeya.

• jab tum momeneen ko khamosh aur ba-vaqar dekho to uske qarib ho jaye isleeye ke woh hiquat sikhata hai.

dua'a ke fazail

• allah ka irshad hai logo ! apne rab se good-gooda kar aur chupke-chupke dua'a keeya karo. (sure a'araf aayat 33)

• hazrat anas been maleek r.a. se naheeye karim ﷺ ka irshad manqul hai 'dua'a ibadat ka magz hai. (teermezi)

• hazrat savhan r.a. reevayat karte hai rasoolullah ﷺ ne irshad farmaya dua'a ke seewa koi chij taqdir ke fesse ko taal nahi sakti aur neki ke seewa koi chij umar ko nahi badha sakti, aur aadmi(basa avqat)keesi gunah ke karne ki wajah se roji se mahroom kar deeya jata hai.(muntakhab ahadis)

• hazrat ali r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya dua'a momcen ka bathyar hai, din ka sutoon hai, aur jamin-o aasman ka noor hai. (mustadrak hakeem)

• hazrat aboo jar r.a. farmate hai ke neki ke sath dua'a ki itni jaroorat hai jeetni khane may namak ki.(ihyaul uloom)

• hazrat aboo hureirah r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya tum allah se qaboolceeyat ka yaqin rakhte huve dua'a mango aur ye bat samaj lo ke allah ta'ala us shakhs ki dua'a ko qabool nahi farmate jee ka deel (dua'a mangte vaqt) allah ta'ala se gafeel ho, allah ta'ala ke ger may laga huva ho.

• hazrat aboo saeed khudri r.a. reevayat karte hai ke rasoolullah ﷺ ne farmaya ke jo bhi musalman koi dua'a karta hai jee may gunah aur qata'a rahmi ka saval na ho to allah jalle shanaha uski is dua'a ke badle use tin chijo may se koi ek chij ata farmate hai,(1) uski dua'a isi dunya may qabool farma lete hai aur uska saval poora farma dete hai yani jo mangta hai woh de dete hai, (2) ya uski dua'a ko aakherat ke leye jakhirah bana kar rakh lete hai(jeeska savab aakherat may denge) (3) ya dua'a karne wale ki matluba shai ke barabar (is tarah ateeyya dete hai ke) aane wali musibat ko taal dete hai, ye sun kar sahaba r.a. ne arz keeya is tarah to ham bahot jeeyadih kamni kar lenge, aap ﷺ ne(is bat ke jawab may) farmaya ke allah ki ata aur bakhshies us se bahot ziyadah hai.

• hazoor ﷺ jab namaz se farooq hote to tin bar isteeqfar karte aur ye dua'a padhte 'allahum-m antassalam v-meen-kas salam tabarak-t ya jal jalalee val ikram' tarjuma- se allah ! too hi salamati (dene) wala hai, aur teri hi taraf se salamati(nasib hoti)hai, bada burkat wala hia too se azmat aur jalal ke maleek aur ikram aur ahsan wale.

dua'a ke teeyalis aadab jisko heeane hasin se naqal keeya gaya hai.

- (1) khane-pine aur pahenne-kamane may haram se bachna
- (2) ikhlas (3) dua'a mangne se pehle koi nek kam karna (masalan sadka dena) aur musibat ke waqt may apne nek aamal ka zikr karna (4) pak-saf hona (5) vuzoo karna
- (6) dua'a se pehle namaz (hajat) padhna (7)qeeble ki taraf munh karna (8)do-janu bethna (9)dono hathe ko uthana
- (10) mundho ke barabar uthana (11) hathe ko phelaana
- (12) dono hathe ko khula rakhna (13) dua'a ke avval aur aakhreer allah ki hamdo sana karna (14) isi tarah avval aur aakhreer may durood sharif padhna. (15) ba adab rehna
- (16)asjuzi aur inkeesari ikhteeyar karna(17)geed-geedana
- (18) aasman ki jameeb neegah na uthana (19)allah ke asman-aye husna aur aala seefat ka vastu de kar mangna (20) bta-kalluf kafya bandi se parhez karna. (21) khush ilhami ke sath gana na gaye, yani nazam ho to gane ki surat se bache
- (22) ambeeya al. ke vasile se dua'a mange (23) allah ke nek bando ka vastu de (24) sawaz ko past rakhe (25) apne gunah-bo ka iqrar kare (26) huzoor ﷺ ki sahi masurah dua'ao ko ikhteeyar kare(27)jame'a dua'aein ikhteeyar kare(28)apni zat se dua'a ki ibteda kare, pheer darja-b-darja doosro ke leeye kare(29)imam ho to tanha apne leeye dua'a na mange
- (30) poore yaqin ke sath mange. (31) inteehal ragbat aur shoq se mange (32) koebish aur mehnat se huzooro qalb ke sath tahe deel se mange(33)ek hi dua'a bar-bar padhe(kam se kam tin martaba)(34)iarar na kare(ke meri dua'a to tuje qabool karni hi hogi) (35) ek hi maqsad ke leeye bar-bar-

dua'a mange (36) keesi gunah ya qata'a rahmi ki dua'a na kare (37) jo chij asal se ho chuki ho uske kheelaaf dua'a na mange (masalan muje mard se aurat bana se) (38) mahal aur namumkeen kam ki dua'a na kare (39)allah ki rahmat may tangi na kare(40)apni tamam hajate mange,ebhoti ho ya badi (41) dua'a karne aur sun'ne wale dono aamin kabe (42) dua'a se fareeg ho kar dono hath munh par pheire (43) dua'a ki qaboolyat may jaldi na kare ke mai ne dua'a ki thi qabool nahi huvi.

cand makhsos vajaif

☞ hazrat aboo umama r.a. se reevayat hai huzoorﷺ ne farmaya jo shkhs har farz namaz ke bad 'aayatul kursi' padh leya kare usko jannat may jane se seerf uski mot hi roke huve hai.

☞ imam bagvi rh.ne apni sunad ke sath hadis maqal ki hai ke huzoorﷺ ne irshad farmaya haq ta'ala ka irshad hai ke jo shkhs har namaz ke bad 'sure fatcha' 'aayatul kursi' aur 'aale imran ki do aayate 'shahcedallahu annahu'se aakheer tak ek aayat aur 'qulcellahum-m maleekal mulki' se 'beegayree heesab' tak padha kare may uska theekana jannat may banaunga aur usko apne haziratul quds may jagah dunga aur har roj uski taraf sattar martaba najre rahmat karunga aur uski sattar hajate poori karunga aur har haseed aur dushman se panah dunga aur uske galeeb rakhunga.(ma. qu.)

☞ hazrat ma'aqueel been yasar r.a.se reevayat hai huzoorﷺ ne farmaya jo shkhs subah ko tin martaba 'a'auza beedlahees sami-il alimee meenash-shaytaneer rajim' padhe pheer sure hashr ki aakhri tin aayate 'huvallabullazi se azizul hakim' tak ek bar padhe to allah ta'ala us par sattar hajar farceshte muqarrar kar dete hai jo sham tak uske leye isteeqfar kate rehte hai aur agar us deen use mot aagai to shahid marega aur jo sham ko padh le to usko bhi subah tak yehi darja haseel hoga.(mishkat)

☞ hazrat aban been usman r.a. se reevayat hai ke mai ne apne valied ko kehete huve suna ke rasuloallahﷺ ne irshad-

farmaya jo banda subho sham tin martaba 'beesmeella heel laal la yadurru ma'a ismechi shayun feel-urdi vla focc-samal vbuvas samul alim' padh lega usko koel chij nuqsan nahi pahoncha sakti. (meeshqat)

☞ hazrat tamimi r.a. se marvi hai huzoorﷺ ne irshad farmaya namaze magreeb se fareeg ho kar keesi se bat karne se pehle sat martaba 'allahum-m ajeerul meenan-naar' jab tum keh loge aur pheer usi rat ko tumhari mot aajaye to dozakh se mahfooz rahoge, aur agar is dua'a ko sat martaba namaze fajr ke bad keh lo aur usi deen mar javo to dozakh se mahfooz rahoge. (meeshqat)

☞ huzoorﷺ ka irshad hai jo shkhs rat ki masbakkat jelo se darta ho ya bukhl ki vajah se mai khreech karna dushvaar ho ya huzdeeli ki vajah se jeehad ki himmat na padti ho usko chahye ke 'subhanallaher vbec hamdechi' kasrat se padha kare ke allah ke majdiq ye kalma pahad ki ba-qadar sona khreech karne se bhi jeezadah mahboob hai.

☞ ek hadis may he ke jo shkhs pachchis martaba 'allahum-m bareek li feel mavut v fima ba'adal mavut' padhe voh shahido ke darje may ho sakta hai, (har namaz ke bad pachis-pachis martaba padh leeya kare) (fazaile sadqat)

☞ hazrat ma'az been anas johni r.a. se reevayat hai huzoorﷺ ne irshad farmaya jese shkhs ne das martaba 'sure qul-huvallahu ahad' padhi allah jannat may uske leeye ek mahal bana denge.

☞ hazrat ibne abbas r.a. se reevayat hai huzoorﷺ ne farmaya sure isa zulzeelat andhe qura'an ke barabar hai, sure qulhu-val laahu ahad ek teehai qura'an ke barabar hai. aur sure qul ya-ayyuhul kafeeroon ek chothaai qura'an ke barabar hai. (teermeezi)

☞ hazrat sa'ad been maleek r.a. farmate hai mai ne huzoorﷺ ko ye farmate huve suna kya mai tumko allah ta'ala ka isme nazam na btava ke jeeke jarye se dua'a ki jaye to qa-bool farmate hai ? ye voh dua'a hai jese ke jarye hazrat yonus al. ne allah ta'ala ko tin andheryo may pukara tha,-

'la ilaa-h illa an-t subha-n-k inni kuntu meenaz zaleemin'
 aap ke socha koi ma'abood nahi, aap tamam seba se pak hai
 beshak mai hi qoosur war hun. ek aadmi ne huzoor ﷺ se
 poochha ya rasoolullah ! kya ye dua'a hazrat yoonus al. ke
 sath khas hai ya tamam iman walo ke leeye aam hai ? aap
 ﷺ ne irshad farmaya keeya tum ne allah ta'ala ka irshade
 mubarak nahi suna 'v-najjaynahu meenal gammee v-kaza-
 lee-k nunjeel maa-meenin' ke hamne yoonus al. ko musibato
 se najat di aur ham isi tarah iman walo ko najat deeya karte
 hai. huzoor ﷺ ne irshad farmaya jo musalman is dua'a ko
 apni himari may chalis martaba padhe agar woh is marz may
 fet ho jaye to usko shahid ka sawab deeya jayega aur agar is
 himari se sheefa meel gayi to us sheefa ke sath uske tamam
 gunah maf keeye ja chuke honge. (mustadraq hakeem)

☞ hazrat kabisa r.a. se roovayat hai huzoor ﷺ ne irshad farm-
 aya subah ki namaz ke bad tin martaba 'subhanallabeel az-
 imi vahi hamdechi' kaha karo us se tum andhepan, kodhi-
 pan aur faleej se mahfooz rahoge. (hayatus sahaba)

☞ jo shakhs duhh-o-sham tin-tin martaba ye dua'a 'auzu
 bee kaleemateellabeet taammatee meen sharree ma khalaq'
 padhega allah ta'ala har makhloq se, khoosan saup beech-
 hoo vagerah jehreile aur muzi janvaro ke shar se bachayenge
 khoosusan rat may. (heesne hasin)

☞ hazrat abdullah ibne abbas r.a. huzoor ﷺ ka irshad naqal
 karte hai ke jo koi ye dua'a padhe 'jazallahu an'n muham-
 madan ﷺ ma hu-v ahlubu' to uske leeye sattar hajar farce-
 shte ek hajar deen tak sawab leekhte rahenge.

☞ jo shakhs 'la ila-h illallahu vabdahu la sharee-k lahu ah-
 adan samadan lam yaleed valam yulad v-lam yakullbu ku-
 firvan abad' padhe uske leeye bis lakh nekeeya leekhi jati
 hui. (fazaele zikr)

☞ jo shakhs har chhink ke vaqt 'alhamdu leellabee rabbeel
 aslam in ala kullee haleem ma ka-n' kahe to dadh aur kan
 ka dard kabhi bhi mahsoos na kare.

juma'ah ke vazaif

• juma'ah ki saath sunnate. (1) gusul karna (2) saf kapde pahenna aur khushboo ho to istemal karna (3) masjeed jaldi jane ki feekar karna (4) masjeed pedal jana (5) imam ke qarib bethne ki kosheesh karna (6) aage saf pur hon to saf ko saand kar na jana (7) apne kapde vagerah se lahu laib na karna (8) khutbah ko gor se sunna. (musnade ahmad)

• juma'ah ke deen ko ukhravi umoor ke leeye makhsoos kar de, is deen dunya ki tamam masroofeeyat tark kar de, kasrat se sadqa kheirat kare. (ibyaul uloom)

• juma'ah ke deen ki mubarak ghadi ki achhi tarah neeg-rani kare, huzoor ﷺ ne farmaya juma'ah ke deen ek ghdi aesi hai ke agar koi banda us ghdi ko pa le aur us may allah se kuchh mange to allah use ata karta hai. (musnade ahmad)

• qura'ane pak ki teelawat b-kasrat kare, khusoosan sure kahaf ki teelawat jaroor kare, hazrat ibne abas r.a. aur hazrat aboo bureirah r.a. se roovayat hai ke jo shakhs sure kahaf ki teelawat karega use padhne ki jagah se makka mukarrama tak noor ata keeya jayega aur agle juma'ah tak tin roj ke ijafe ke sath gunah ki magferat ki jayegi, uske leeye sattar hajar sareeshte subah tak rahmat ki dua'a karte hai, ye shakhs dard, pet ke fode, zatul junoob, bars aur feetnae dajjal se mahfooz rehta hai. (bayhaqi)

• kasrat se durood sharif padhe, jo aadmi juma'ah ke deen 100 martaba durood padhega allah uski so hajate poori farmayenge, aur doosri hadis may hai ke uske sath qayamat ke deen ek aesi roshni aayegi ke agar us roshni ko sari makhlooq par taqsim keeya jaye toa kafi ho jaye. (fa. durood sharif)

• jo shakhs juma'ah ke deen usar ki namaz padh kar usi hayat par beth kar uthne se pehle 80 martaba ye durood padhe 'allahum-m sallee ala muhammaded neen nabeeyl ummiyyee v-ala saleehi v-salleem tasleema' to uske aisi saal ke gunah maf kar deeye jayenge aur 80 sal ki ibadat ka sawab leekha jayega.

farz namazo aur rakato ka naqsha

DIRIGAR ke NAM	kul rakato	sunato mo'ak- kadah	sunnato gor mo'ak- kadah	farz	sunato mo'ak- kadah	nafal	vajib	nafal
FAJAR	04	2	-	2	-	-	-	-
ZOHAR	12	4	-	4	2	2	-	-
ASAR	08	-	4	4	-	-	-	-
MAGRIB	07	-	-	3	2	2	-	-
ISHA	17	-	4	4	2	2	3	2
JUMA'AH	14	4	-	2	$\frac{4+2}{=6}$	2	-	-

**ramzan may taravih his rakat sunnate
mo'akkadah**

idein chhe jaid takbiro ke sath vajeed

nafal namaze aur rakate

ishraaq = = = = = 4

chasht = = = = = 8

avvabin = = = = = 6

tahajjud = = = = = 8

salatul isteeqa = = 2

salatul isteekhara = 2

salatul tashih = = = 4

salatul taybah = = = 2

salatul kusoof = = 2

salatul khusoof = = 2

salatul haajat = = = 2

= = = = = = = = = =

teelavate qura'an majeed ke aadab

● hazrat usman r.a. se reevayat hai huzur ﷺ ne irshad farmaya tum may sab se behtar woh shakhs hai jo qura'an sikhe aur seekhaye.

● hazrat aboo hurairah r.a. farmate hai ke jees ghar may kalame majid padha jata hai uske achlo ayal kashir hona jate hai, us may khero barkat badh jati hai, aur shayatin us ghar se neekal jate hai, aur jees ghar may teelavat nahi hoti us may tangi aur be-barkati hoti hai, mala'acka us ghar se neekal jate hai aur shayatin us ghar may ghua jate hai.

● sabehe ahya ne hazrat ali r.a. se naqal keeya hai ke jees shakhs ne namaz may khade ho kar kalame pak padha usko har harf par 100 nekeeya meelegi aur jees shakhs ne namaz may beth kar padha uske leeye 50 nekeeya aur jees ne bager namaz ke vuzoo ke sath padha uske leeye pachchis nekeeya aur jees ne beela vuzoo padha uske leeye das nekeeya aur jo padhe nahi balke seerf padhne wale ki taraf kan laga kar sunne uske leeye bhi har harf ke badle ek neki hai.

aadab

● meeswaq aur vuzoo ke bad keesi yaksaoi ki jagah may neehayat vaqar aur tavazu'a ke sath qeebla rookh bethe.

● kalame pak ko rihal ya takya ya kisi unchi jaga par rakhe

● nehayat hi huzoore qalb aur khushoo'a ke sath us lutf ke sath jo us vaqt ke munaseeb hai is tarah padhe ke goya khud haq ta'ala shanahu ko kalame pak suna raha hai.

● kalame pak ko rihal ya takya ya kisi unchi jaga per rakhe

● neehayat hi huzoore qalb aur khushu'a ke sath us lutf ke sath jo us vaqt ke munaseeb hai is tarah padhe ke goya khud haq ta'ala shanahoo ko kalame pak suna raha hai.

● agar ma'ani samajhta ho to tadabbur aur tafakkur ke sath aayate vada aur rahmat par dua'ao magferat aur rahmat mange, aur aayate azab aur vald par allah ki panah chabe, aayate tazeeyah aur iqdis par subhanallah kahe aur az khud teelavat may rona na aaye to b-takalluf rone ki sai kare.

● agar yad karna maqsud na hoto padhne may jaldi na kare
● teelavat ko darmiyan may keesi se bat na kare, agar koi jaroorat pesh hi aajaye to kalame pak band karke bat karle aur pheer se a'azoo padhkar do-bara shuroo kare.

● agar majmoe may loog apne-apne karobar may mashgool ho ya namaz padh rabe ho ya so rabe ho to nahista padhna afzal hai, warna aavaz se padhna afzal hai.

● khush ilhami ke sath tartil aur tajvid ke sath padhe.

● deel ko vasavis se pak rakhe.

● ye allah ka kalam hai uski azmat deel may rakhte huye padhe.

● joon aayat ki teelavat kar raha hai deel ko unke tabe bana de, masalan aayate rahmat juban par hai to deel sureore mahaj ban jaye aur aayate azab agar aa gayi to dil laraz jaye

● tartil ke mut'alfeek shah abdul aziz rh. ne apni tafsir may tahtir farmaya hai ke tartil lugat may saf aur vajah tor par padhne ko kehte hai aur shara'a sharif may kai chiye ki re-ayat ke sath teelavat karne ko kehte hai.

(1) huroof ko sahi nekalna yani apne makhraj se padhna take **ا** ki jaga **آ** aur **ب** ki jaga **پ** na neckle. (2) vuqoof ki jaga par achhi tarah thaherna take vasl aur qat'a kalam ka be-mahal na ho jaye. (3) harkato ishba'a karna yani zer za-bar pesh ko achhi tarah jaheer karna. (4) aavaz ko thodasa buland karna take kalame pak ke alfaz juban se neckal kar kano tak pahonch jaye aur vaha se deel par asar kare.

(5) aavaz ko is tarah se durust karna ke us may dard peda ho jaye aur deel par jaldi asar kare. (6) tashdid aur mad ko achhi tarah jaheer keeya jaye ke uske ijhar se kalame pak may azmat jaheer hoti hai. (7) aayate rahmat aur aayate azab ka haq ada kare, jesa pahle gujar chuka, ye sat chiye hai jeenki riwayat tartil kehlati hai. (fazail-e-quran)

talqite mara tha jo kai voh naj jere khak hai
salame fani ka manzar kesa ibratnaq hai

makhareej

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض

ط ظ ع غ ف ق ک ل م ن و ه ء ي

ا ب ت - in tino ka makhraj ek hai magar seefat ke farq ki vajah se har ek harf ki aavaz alag-alag hai, makhraj yehe ke jahan ki nok ko agle aur upar ke do hade danto ke keemare se is tarah male ke samne bethne wale ko jahan ki jaisi nok bahar najar aaye. ا aur ب ki aavaz jara naram hoti hai aur ت ki aavaz munh bhari hoti hai.

ج ح خ - jahan ki nok ko agle aur niche do hade dato ke upar se lagaye, makhraj ek hai magar aavaz may farq hai, ج ki aavaz buland hoti hai, ح ki aavaz pur aur خ ki aavaz harik hoti hai, aur siti ki aavaz tino may hoti hai.

د ذ ر - in tino ka makhraj jahan ki nok aur samne upar ke do hade danto ki jad hai, د patli aur ذ pur hoti hai.

ز س ش - in dono ka makhraj halaq ka ankhi heesa hai jo sine ki taraf hai.

ص ض - ye dono halaq ke darmyan wale heese se neckalte hai.

ع غ - inka makhraj ibteedaye halaq hai, munh ki taraf wala hisa.

ف ق - jahan ki jad upar ke taalu se lagnaye to ق neckalta hai aur ف may jahan ki jad aur upar ka talu munh ki janeeb jara niche hat kar.

ک ل - jahan ki karvat ko upar ki dadho ki jad se lagaye, (jahan ki nok kahi lagne na paye) aur aavaz ک ke mushabeh hoti hai magar beelkul ل na ho.

م ن - in dono huroof ko ada karte vaqt nak may aavaz nahi jani chahye.

ye sat huroof pur padhe jate hai, م ن ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ک ل م ن و ه ء ي jiska majmua's khush's dagatin qeez hai.

● in sat huroof ko pur padhna chahye, yani inko ada karte vaqt jahan ki jad upar ke taloo ki taraf uthni chahye.

● inke alawah ke huroof bareek padhe jayenge yani unko-

ada karte waqt juban ki jad upar ke taloo ki taraf nahi uthni chahye.

● zabar, zer aur pesh ko harkat kehte hai, aur harkat wale harf ko mutaharreek kehte hai.

● do zabar, do zer aur do pesh ko tanvin kehte hai aur tanvin wale harf ko munavvan kehte hai.

● noon sakin aur tanween ke bad agar huroof-e halqi aaye to gunna nahi hoga.

● jazam ko sukun aur jazam wale harf ko sakin kehte hai.

● tashdid ko shad aur tashdid wale harf ko moushaddad kehte hai.

● nak may a'avaz lejakar padhne ko gunnah kehte hai, aur gunnah ki meeqdar ek aleef ke barabar hai.

● sans tod kar ruk jane ko waqf kehte hai aur joes harf par waqf keeya jaye use mo'wquof kehte hai.

● har harf ko uske mukhraj aur seefaat ke sath padhne ko makaraj kehte hai. tajvid ke kheelaf padhna lahan hai, aur lahan ki do qeesme hai, (1) lahne jali (2) lahne khafi, lahne jali yehe ke ek harf ki jaga doosra harf padhna masalan alhamdu may hadi ha hai uski jaga chhoti ha padhna, ya harf ko ghata-badha kar padhna, masalan iyya-k ki jaga iyyakaa padhna, ya mutaharreek harf ko sakeen ya sakeen harf ko mutaharreek padhna, ya zabar ki jaga zer ya pesh ya pesh ki jaga zabar ya zer vagerah padhna, aur lahne jali se qura'ane pak padhna haram hai.

● lahne khafi yehe ke pur harf ko baareek ya baareek harf ke pur padhna ya jahan mad na ho vaha mad yani khinch kar padhna ya jahan mad ho vaha mad na karna ya ijhaat, ikhfa, gunna vagerah may farq na karna, ye lahne khafi hai aur lahne khafi se qura'ane pak padhna makrooh hai.

● poore qura'ane pak may 14 aayate aisi hai jeeunhe padhne se ya keesi ko padhte sun'ne se sajda vajeab ho jata hai, ise sajdaye teelavat kehte hai. (sajde ki aayat padh kar ya sun kar foran sajda karlena chahye take jeeumma aur par baqi na rahe kyunke ye sajda vajeab hai)

bimar purai ki sunnate aur aadab

© **huzur** ﷺ ne irshad farmaya ek musalman ke doosre musalman par chhe huqooq hai, (1) jab mulaqat ho to usko salam kare. (2) jab da'avat de to qabool kare. (3) jab use chhink aaye aur 'alhamdulillah' kahe to uske jawab may 'yarhamukallah' kahe (4) jab bimar ho to uski iyadat kare (5) jab inteqal kar jaye to uske janaze ke sath jaye (6) aur uske liye vohi pasand kare jo apne leeye pasand kare. (ibne maja)

© **huzur** ﷺ ne irshad farmaya jo shakhs achhi tarah vuzoo karta hai pheer ajro savab ki ummid rakhte huye apne musalman bhai ki iyadat karta hai usko jahannam se itna door kar deeya jata hai jeetni door koi sattar sal chal kar panhche

© **huzur** ﷺ ne irshad farmaya jo musalman keesi musalman ki iyadat karta hai to sham tak sattar hajar farceshte uske leeye dua'a karte hai, aue jo sham ko iyadat karta hai to subah tak sattar hajar farceshte uske leeye dua'a karte rehte hai aur jannat may ek bag meel jata hai.

© jab keesi mariz ki iyadat kare to us se yun kahe 'la ha'a-e tahurun insha allah' insha allah ye himari gunaho se paak karne wali hai.

© **huzur** ﷺ ne irshad farmaya jab koi musalman banda keesi mariz ki iyadat kare aur sat martaba ye padhe 'as-alullahal azim rabbal arsheel azimee anyyashloo-k' mai allah ta'ala se sawal karta hum jo bade hai, arshe azim ke maleek hai ke voh tum ko sheefa de, to jaroor sheefa hogi, alhatta agar us ki mot ka vaqt aa gaya ho to aur bat hai. (teermeezi)

© **huzur** ﷺ ne irshad farmaya jab tum bimar ke pas jao to us se kaho ke voh tumhare leeye dua'a kare kyunke uski dua'a farceshte ki dua'a ki tarah (qabool hoti) hai.

**ye baja hai maalecke bandagi
meri bandagi may qusoore hai
ye khata hai meri khata magar
tera naam bhi to garoor hai**

ghar may mot ho jane ka bayan

jab aadmi ki aakhri ghdi ho aur maloom ho jaye ke ab mot qarib hai to us aadmi ko qeeble ki taraf per kar ke cheet leta de aur sar ke niche ek takya rakhe take uska munh qeeble ki taraf ho jaye, agar sar ke niche takya na rakh sako to seerhane ki taraf char-pai ke paye ke niche do-do int rakh de, uske bad uske samne jor-jor se kalmaye shahadat padho ta ke ham se sun kar woh bhi padh le, lekeen us se yun na kaho ke padh, isleeye ke woh sakht mushkeel ka waqt hota hai, khuda-n-khasta padhne se inkar kar de ya munh se kuchh aur neekal jaye. sure yasin padhne se mot ki sakhti kam hoti hai, uske bad seerhane ya aur keesi jaga uske pas beth kar sure yasin padho ya keesi se padhwa do.

marne ke bad

jab rooh neekal jaye to aankhe band kar do aur koi kapda lekar thudi ke niche se nikal kar dono jabdo se gujarte huve sar par leja kar bandh deeya jaye take munh phel na jaye, aur per ke dono anguthe meela kar bandh do aur hatho ki ungleeya ek sath kamar se laga do aur mayyat ko sheermal ki jameeb sar aur junoob ki jameeb per kar ke sula do, agar marne wali aurat hai aur usne koi jevar vagerah pehne hon to aab jevar neekal do warna bad may neekalna mushkeel ho jayega, ab mayyat ke upar pak chadar daal do aur kafname dafname ka intejam karo, jab tak gusal na de deeya jaye us ke qarib beth kar na padho balke doore kamre may beth kar padho, aur mayyat ke pas kuchh khushboo jala do.

koi mard ya aurat napaki ki halat may ho to usko marne wale ke pas na rehne deeya jaye balk koi jandar tasvir bhi uske pas na rehne do, in sab ko marne se pehle hi vaha se hata deeya jaye, in ki wajah se rahmat ke fareeshte nahi aate aur rooh ko bhi taklif pahouchti hai, balke rooh qabz karne wale bhi jehnat ke fareeshte hote hai, jab tak gusal na de deeya jaye us ke qarib beth kar na padho balke doore kamre may beth kar padho.

qabr

qabr khud khode ya musalmano se khodvaye, jo mayyat ke qad se ek balcesht badi ho, bado ke leeye sade panch feet lambi ho, sade char feet gehri ho aur sade tin feet chodi ho.

kafan

mard ke leeye tin kapde hai, ek chadar, ek ijar, aur ek kurta. chadar = sar se lekar per tak aur dono taraf se ek-ek balcesht badha de. ijar = chadar se ek balcesht chhoti.

kurta = gale se lekar aadhi peendli tak

aurat ke leeye panch kapde hai, tin vohi jo upar deeye gaye, uske alava ek sina band, ek odhni. sina band = sine se lekar rano tak. odhni = tin hath lambi jesa se bal dhak jaye. mayyat ko gusal dene ke leeye do satar posh, gale se lekar peendli tak aur tin dastane ho. pehle kafan ko tin ya panch martaba loban vagerah ki dhooni di jaye uske bad kafan pehnaavo.

gusal ka tariqa

mayyat ko gusal dene ke leeye beri ke patte dal kar pani garam karo, uske bad jees takhte par gusal dena ho us takhte ko tin ya panch martaba dhuni de do pheer mayyat ko chadar samet utha kar le aavo pheer garam pani la kar us may thnda pani meelavo, us ke bad mayyat ke pehne huve kapde neekal kar mayyat ke upar satar posh dal do.

ab marne wale ko sar ki taraf se jara uncha kare aur pet ko saheesta se male aur jo kuchh neekle usko baaye hath may dastane pahen kar satar posh ke niche se hath dal kar saaf kar le, na satar uthaye aur na satar par neegaah daale. pheer vuzoo karavo seerf char farz ada karne hai, pehle munh dhoye lekeen agar janabat ki ya heiz aru neefas ki halat may mara hai to munh aur nak may pani pahonchana farz hai, agar munh may pani nahi ja sakta ya gusal ki hajat may nahi mara hai to thodi si rui pani may bhigo kar murde ke danto par dahni janeeb se pherte huve bayl janeeb la kar us rui ko phenk do, is tarah tin martaba karo, isi tarah rui ki tin batti jesi bana kar,-

pani may bhigo kar ek taraf se nak may, pehle dahne surakh may, pheer doosri janneeb se baye surakh may pheera kar us ko phenk do, tin martaba isi tarah karo, uske bad munh, kan aur nak may rui dal do take munh dhote waqt pani andar na jane paye, uske bad tin martaba poori munh dhoye, pheer tin martaba dono hath dhoye, pheer sar ka masah kare, uske bad tin bar dono per takhno samet dhoye, pehle daya pheer baya.

jab wuzoo kara chuko to ab sar par sabun vagerah laga kar khoob saf karo, pheer poore badan par pani dal kar sabun laga kar malo ke kuchh mel rehne na paye, lekeen satar ke upar bager dastane ke hath na lagavo, aur is tarah malo ke satar khulne na paye, uske bad mayyat ko hayi karvat leta kar tin martaba is tarah sar se lekar per tak pani dalo ke hayi karvat tak pani pahunch jaye aur hath se malo ke saaboon vagerah sab neekal jaye, pheer dahni karvat par leta kar isi tarah karo pure badan par pani pahunchana jaruri hai, agar ek bal barabar jagah bhi suki reh gai to gusal nahi hoga, us ke bad pehli martaba ke manend sar ki taraf se utha kar ke pet ko male, agar kuchh neekla to hath may dastane pahen kar saf kar le, wuzoo aur gusal may iske neekalne se kuchh farq nahi aaya, yani pheer se karane ki jarurat nahi.

ab ek lote may pani may kafeer meela kar poore badan par mal do take badan khushboodar ho jaye, pheer rumal se mayyet ke badan ko is tarah punchho ke rumal ek jagah rakho, pani chus le to utha kar doosri jagah rakho, is tarah saf kar lo, uske bad doosra satar posh upar dal kar bhiga satar posh niche se neekal lo, ab kafan tayyar kar ke mayyat ko us ke upar la kar aila do, behtar yehe ke jo qaribi reeshtedar ho woh nehlaye, agar woh na nehla sake to koi dindar nehlaye.

kafnane ka tariqa

pehle chadar bichhavo pheer ijar uske upar kurte ka niche vala heessa beechhavo aur upar vala heessa lapet kar acerhane ki taraf rakh do.-

ab uske upar gulaab ke pani may bhigoya huva abil chhirak do, aur achteeyatan rui ki do gaddi jesi bana kar ek sar ke niche aur ek pakhaane ki jagah ke niche rakh do take koi chij khoon vagerah neekle to kafan khrab na ho(lekeen ye jaruri nabe hai) pheer uske upar murde ko sula do, pheer zamzam ya gulab ke pani may kafeer ko kichad jesa bana kar us may itr meela do, pheer use sar par aur murda mard ho to dadhi par bhi lagavo, pheer sajde ki jagah par, peshani, nak, hath ki ungleeya aur panje par,peendli,ghutna,takhne aur bagul par bhi lagavo,murde ke upar jeetna chahe itr lagavo lekeen kafan par lagana jalz nahi hai,uske bad kurta pehna do,agar soorat hai to uske sar ke bal ke do beesse kar ke dono taraf se neekal kar sine ke upar rakh do aur uske sar par odhni dal kar dono seere sine par jo bal hai uske upar odha do (lapete ya bandhe nahi) uske upar sina band odha do, uske bad ijar lapeto pehle hayi taraf se pheer dayi taraf se, pheer isi tarah chadar lapeto aur sar, per aur kamar par patti bandh do, us ke bad janazah la kar murde ko seerhane ki taraf se utha kar janaze may rakho aur kabrastan ki taraf le javo.

janazah tej qadam lejana masnoon hai, lekeen itna tej na chale ke janazah barkat karne lage,jo log janazah ke saath hon unko janazah ke piche chalna mustahab hai, janazah lejate waqt dua'a ya zikr buland aavaz se na padhe aur asheesth bhi koi zikr sa beet nahi,agar asheetsta kuchh padhe aur janazah le jane ki sunnat na samje to padh sakte hai.

Janazah ki namaz ka masnoon tariqa

Janazah ki namaz may do farz hai

- (1) qeeyam yani khde ho kar namaze janazah padhna.
- (2) char martaba takbir yani allahu-akbar kehna.

© pehe is tarah neeyyat kare, janazah ki namaz ka iradah karta hun jo allah ki namaz hai aur mayyat ke leeye dua'a hai, munh mera qaba sharif ki taraf is imam ke piche allah ke vaste.

© jab imam pehli takbir kahe to takbir kehne huye hath kano

tek utha kar naf ke niche bandh le aur is tarah 'sana' padhe
'subha-n kalla hum-m vhee hamdee-k v-tabaraka-mu-k
v-ta'ala jaddu-k v-jal-l sansu-k v-la ila-h gayruk'

⊗ jab imam doosri takbir kahe to hath utha na uthaye balke
takbir keh kar duroode ibrahim jo namaz may padhi jati
hai woh padhe. ⊗ jab imam tisi takbir kahe to takbir keh
kar mayyeet ki dua'a padhe.

mayyeet baleeg ho to ye dua'a padhe

'allahummagfeer lechayyeena v-mayyeeteena v-shaheede-
ena v-gaibeena v-sagireena v-kahireena v-z-kreena v-unsa-
na allahum-m man ahyay-tahu meenna f-ahyechi alal isla-
mee v-man tavaffaytahu meenna fatavaffahu alal imaan'
tarjuma- ac allah ! too hamare jeendah aur mardah ko, ha-
jeer aur gaib legon ko chhoton aur badon ko, mardo aur ao-
rto ko bakhsh de, ac allah ! too ham may ac jeeeko jeendah
rakhe use islam par jeendah rakhe, aur jeeeko vafat de us-
ke iman par vafat deejye.

mayyat na-baleeg ladka ho to ye dua'a padhe

'allahummaj alhu lana f-rtav vaj-alhu lana ajrav vxukhrav
vaj-alhu lana shafeeav v-mushaf-fa'a' tarjuma- ac allah! is
ko too hamare leeye peshva bana aue hamare leeye ajr aur
jakhirah bana aur uski shafa'at qabool farma.

mayyat na-baleeg ladki ho to ye dua'a padhe

'allahummaj alha lana f-rtav vaj-alha lana ajrav vxukhrav
vaj-alha lana shafeeatav v-mushaf-fa'ah'

⊗ jab imam chothi takbir kahe to khud bhi takbir kahe aur
jab imam 'as-salamu alaykum v-rahmatullah' keh kar salam
phere to khud bhi salam pher de.

⊗ jab bhi qabrastan may dakhool ho tab ye dua'a padhe. 'as-
salamu alaykum ya ahial qubooree yagfeerullahu lana v-la-
kum entum salafuna v-nahnu heel asr' tarjuma- ac qabar
wale tum par salam! allah hamari bhi magferat kar de aur
tumhari bhi magferat farma de, tum ham ac pehle chale gaye
ho, ham bhi tumhare piche-piche aa rahe hai. (hee. hasin)

⑥ murde ko jab qabr may utaare tab ye dua'a padhe, 'bees-meellahoe v-ala sunnate rasulecellah' tarjuma-allah ke nam ke saath sur rasoolullah ﷺ ki sunnat (meellat) par (ham us ko dafan karte hai)

⑦ jab qabr may meetti dale to meetti dono hath may bhar kar tin martaba dale, jab pehli martaba dale to padhe, 'meenha khalaqnakum' doosri martaba dale to padhe, 'v-fiha naidukum' tisi martaba may dale to padhe, 'v-meenha nu-khreejukum taratan ukhra'.

⑧ buzoorﷺ ne farmaya jo shakhs janazah may hajeer hota hai sur namaze janazah ke padhe jane tak janaze ke saath rehta hai to usko ek qeerat sawab meelta hai, sur jo dafan se faragat tak janazah ke saath rehta hai usko do qeerat sawab meelta hai, aapﷺ se daryaf kiya gaya do qeerat keeya hai? irshad farmaya (do qeerat) do pahado ke barabar hai.

baqi masnoon dua'aye

taravih ki har char rakat ke bad padhne ki dua'a
subha-n zeel-mulkee val malaqut, subha-n zeel izzatee val azmatee val haybatee val qudratee val qibreeyi val jabroot, subhanul maleekcel hayyeellazi la yamutu wala yameetu, subbuhun quddusun rabbuna v-rabbul malaikatee varrooh.

takbire tashreeq

allahu-akbar allahu-akbar laila-h illallahu vallahu akbar,
allahu-akbar v-leellahcel hamd.

isteekharah ki dua'a

allahummi inni astakhiroo-k bee ilmee-k v-astaqdeeroo-k bee qudratee-k v-asalu-k meen fadleeikal azim, inna-k taq-deeroo v-ta'alamu v-la a'alamu v-an-t allamul guyoob, allahum-m in-n hazal amr (is jagah apne matlab ka khyal kare) khayrulli fi dini v-ma'aasabi v- saaqebatee amri faqdeerhu li v-yaseerhu li sam-m bareek li fih v-in kun-t t'alamu an-n hazal amr (is jagah apne matlab ka khyal kare) sharrulli fi dini v-ma'aasabi v-saqebatee amree faareefhu anni vaseefni anhu vaqdir leeyal khayri hayau ka-n sumardini beehi.

salatul hajat ki dua'a

la-ilaa-h illallahul haleemu karim, subhanallahoo rabbeel arsheel karim, val hamdu leellahee rabbeel aalamin, as-ala-k mujebratee rahmateek v-azai-m magfeerateek val isma-t min kullee zambiv val ganim-t meen kullee boorreev vas-sa-lama-t meen kullee ism, la tad'alee zamban illa gafartahu vala hamman illa farrajtahu vala hajatan hee-y laka reedan illa qadaytaha ya arhamar rahceemin.

subah ko ye dua'a padh le sham tak koi musibat nahi pohchehi

allahum-m an-t rabbee la-ilaa-h illa an-t aley-k tavakkaltu v-an-t rabba! arsheel karim, masha-allahu ka-n v-maa lam yash'a lam yakun v-la-hav-l via quvva-t illa beellabeel alee-yyeel azim a'alamu annalla-h ala kullee shayin qadir v-an-nalla-h qad aha-t beekullee shayin ilma, allahum-m inni a'auzu beeka meen sharree nafseehee v-meen sharree kulee dabbateen an-t aakheezum beena seeyatecha in-n rabbee ala seeratam mustaqim.

sehri ki neeyyat

allahum-m inni asoomu gadan la-k fagfeerli
ma qad-damtu v-ma akhkhartu.

iftaar ki dua'a

allahum-m inni laka sumtu v-bee-k samantu
v-ala reezkee-k aftartu fataqabbal meenu.

jab keesi ke yaha iftar kare

aftara indukumus sanimoo-n v-aqa-l ta'amakumul
abra-r v-sallat aleykumul malaikah.

jab naya fal samne aaye

allahum-m bareek lana fi samareena v-bareek lana fi madi-nateena v-bareek lana fi saa'aena v-bareek lana fi mnddeena

asinah dekhte vaqt

allahum-m an-t hassan-t khalqee f-hassan khulqi.

keesi ko hansta huva dekhe

ad-bakallahu seenna-k

keesi ko dukh ya bimari may geeriftar dekhe
 alhamdu leellabeellazi safsani meemnaab talaa-k bechi
 v-faddalni ala kasireem meemman khalaqna tafdila
keesi khas geeroh so khof ke vaqt
 allahum-m inna naj'alu-k fi nuhureecheem v-na'uzu bee-k
 meen shroorechim

jab kol bhi musibat phonche
 inna leellabee v-inna ilayhee rajeeun, allahum-m
 ajeerni fi musibati v-akhluifi khayram meenba.

jab bazaar phonche
 ebota kalma padhe, jeeski fazilat may sata hai ke huzoor
 ne farmaya jee shakhs ne bazar may qadam rakhte huve
 ye kalamat(ebot kalma)padhe,allah ta'ala uske leeye das
 lakh nekeeya leekh lete hai,aur uski das lakh khtaye meeta
 dete hai, aur das lakh darje uske leeye buland kar dete hai.

jab kharido farokht kare
 allahum-m inni auzu bee-k meen safakateen
 khasce-rteen v-yamineen fajeen.

rojana jab kapde pehne
 alhamdu leellabeellazi kasani haja v-rzaqni
 meen gayree hayleem meenni vla quvvah.

jab naya kapda pehne
 alhamdu leellabeellazi
 kasani ma uvari bechi avrati
 v-a tajammalu bechi fi hayati.

rojana jab chand dekhe
 auzu beellabee meen sharree hazal gaseek.

jab naya chand dekhe
 allahum-m aheellahu alayna beelyumnee val imanee
 vas-salamatee val islamee vt-tavfiqee leema tuheebhu
 vatarda rabbee v-rabbukallah.

keesi ko achhi halat may dekhe
 masha allahu la hay-l vla quvvata illa beellab.

jab bajar janyo
 beameellabee allahum-m inni aa-alu-k khay-r hajhechees

sooqi v-khay-r ma feeha v-auzu bee-k meen sharreeha
v-sharri ma fiha, allahum-m inni auzu bee-k an usi-b fiha
yameenan fajeeratan av shafqati khaaseerah.

pehli rat ki dua'a

**jab pehli martaba bivi ke pas jaye to uske peshani ke
hal pakad kar ye dua'a padhe**

allahum-m inai as-ahu-k meen khayraha v-khayree ma
jabaltaha alayhee v-auzu bee-k meen sharreeha v-shree
ma jabaltaha alayh.

jab hambeestari ka iradah kare

beesmeellahce allahum-m janneebuash shaytaa-n
ma razaqtana.

jab inzal ho to ye dua'a deel may padhe
allahum-m la taj-al leeshshaytancee fima razaqtani nasiba.

panch kalme tarjume ke sath

(1) **pehla kalemaye taweebah** : 'la-ila-h ilallahu mu-
hammadur rasoolallah' tarjuma- allah ke seeva koi ibadat
ke laiq nahi aur muhammad ﷺ allah ke rasool hai.

(2) **doosra kalemaye shahadat** : 'ash-hadu alla ila-h il-
lallahu v-ash-hadu an-n muhammadan abduhu v-rasooluh'
tarjuma-mai gavahi deta hun ke allah ke seeva koi ibadat ke
laik nahi, aur mai gavahi deta hun ke beshak muhammadﷺ
allah ke bande aur rasool hai.

(3) **tisra kalemaye tawajid** : 'subhanallaahce vlihamdu
leellahce vla ilaa-h ilallahu vallahu akbar vla hay-l vla qu-
vva-t illa beellahceel aliyyeel azim' tarjuma- allah ta'ala pak
hai, sab ta'a-rife allah hi ke leeye hai, aur allah ke seeva koi
ma'bood nahi. allah sab se bada hai, har keesam ki takat aur
quvvat allah hi ki taraf se hai, jo bada aalishan aur azmat
wala hai.

(4) **chottha kalemaye tawhid** : 'la ila-h ilallahu vabdahu
la shari-k lahu lahuul mulku v-lahu hamdu yubyi v-yumitu
bee-y deesheel khayr v-hu-v ala kullee shayin qadir'tarjuma-
allah ke seeva koi ma'abood nahi, voh akela hai, uska koi
sharik nahi, usi ki badshahi hai, usi ke liye tamam tarife hai,

vohi jeelata hai aur vohi marta hai, usi ke qabje may tamam bhalaiya hai, aur voh har chij par qadeer hai.

(5) **panchva kalamaye radda kufr** : 'allahum-ra tani a'auza bee-k meen an ushree-k bee-k shay'av v-a-n a'alamu bechi v-astagfeeru-k leemala a'alamu bechi tub-tu anhu va-tabar-ra'atu meenal kufree v-shaheerkee val ma'asi kullecha aalamtu v-aamantu v-a-kulu la ila-h illallahu muhammadur rasoolullaah' tarjuma- ae allah! mai teri panah chahta hun is bat se ke tere sath keesi chij ko jan bujh kar sharik karoo, aur magfeerat chahta hun teri us gunah se jeeska muje ilm nahi, tovbah ki mai ne aur bejar huva mai kufr aur sheerk se aur tamam gunaho se, islam laya mai aur iman laya mai, aur kehta hun mai ke allah ke seeva koi ibadat ke laik nahi aur muhammad ﷺ allah ke rasool hai.

imane mujmaal : 'aamantu beellahi karna hu-v becasma-ih v-seeefatechi v-qabeeltu jami-a ahkamechi.' tarjuma- iman laya mai allah par, jesa ke voh apne name aur seefato ke sath hai, aur mai ne uske tamam ahkam qabool keeye.

imane mufasssal : 'aamantu beellahi v-malaikteechi v-kutubechi v-roosulechi val yavmeel askheeree val qadree khayreechi v-sharreechi meenallahce ta'ala val ba'asee ba'n-dal mavi' tarjuma- iman laya mai allah par aru uske farce-shito par, aur uske rasoolo par, aur qayamat ke deen par, ac-bhi aur boori taqdir par jo khuda ta'ala ki taraf se hoti hai, aur movt ke haad uthaye jane par.

ab maqad'e jeendagi gufrati, urdoo, heendi aur inglesish charo kitabo 260 safe may hi banti hai, agar aap hazrat ijase ki dun'a kar-enge to badhai jayegi insha-allah-o-ta'ala

mutafarreeqat islami mahino ke nam

- | | |
|----------------------|---------------------------|
| (1) muharramul haram | (7) rajabul muraJJah |
| (2) safrul mazaJJar | (8) sha'abanul musa'azzam |
| (3) rabul awwal | (9) ramzanul mubarak |
| (4) rabul aakhir | (10) shawwalul mukarram |
| (5) jamadeeul awwal | (11) zee qa'adatul haram |
| (6) jamadeeul aakhir | (12) zee heejjatul haram |

hafte ke sat deen

- (1) juma'ah (2) sanichar (3) itwar (4) pir
(5) mangal (6) budh (7) jumerat

khulafaye arba (char khalifa)

- (1) hazrat aboo bakar sooddiq radecallahu ta'ala anh
(2) hazrat umare farooq radecallahu ta'ala anh
(3) hazrat usmaane gani radecallahu ta'ala anh
(4) hazrat ali murtuza radecallahu ta'ala anh

foeqah ke char mashhoor imam

- (1) hazrat imam aboo hanifah rahmatullaalayh
(2) hazrat imam shafai rahmatullaahoe alayh
(3) hazrat imam maleek rahmatullaahoe alayh
(4) hazrat imam ahmad ibne hambal rahm.alayh

mashhoor char farceshte

- (1) hazrat jeebrail alyheessalam jo khuda ka paygam pay-gambare ke pas laute the. (2) hazrat izrail alyheessalam jo makhlooq ki jan neekalne par muqarrar hai.(3) hazrat mi-qail alyheessalam jo makhlooq ko rozi pohchane ke kam par muqarrar hai.(1)hazrat israfil alyheessalam jo qayamat ke deen soor foonkne par muqarrar hai.

char mashhoor aasmani kitabe

- (1) zafoor jo hazrat davood alyheessalaam par naajeel hui.
(2) toret jo hazrat moosa alyheessalaam par naajeel hui.
(3) injil jo hazrat isa alyhees salaam par naajeel hui.
(1) quran majid jo hazrat muhammadﷺ par naajeel hui.

aap ﷺ ki arzaye mutahharat

- (1) hazrat khadijah r.a. (2) hazrat aaleha r.a. (3) hazrat hafeeah r.a. (4) hazrat umme salmah r.a. (5) hazrat soedah r.a. (6) hazrat jowayrah r.a. (7) hazrat umme habibah r.a. (8) hazrat memunah r.a. (9) hazrat safecyyah r.a. (10) hazrat zeinab beente khezaymah r.a. (11) hazrat zeinab beente jahash r.a.

aap ﷺ ke sahab jade

- (1) hazrat qaseem r.a. (1) hazrat abdullah r.a.
(1) hazrat ibrahim r.a.

aap ﷺ ki sahab jadeeya

- (1) hazrat zeinab r.a. (2) hazrat rukayyah r.a.
(3) hazrat umme kulsoom r.a. (4) hazrat fatemah r.a.

aap ﷺ ke chacha

- (1) hazrat hamza r.a. (2) hazrat abbas r.a. (3) hazrat aboo taleeb (4) aboo lahab (5) Abdul uzza (6) zuber (7) haarees (8) muqarveem (9) zeeraar (10) mugira (hujel)

aap ﷺ ki fufecya

- (1) hazrat safiyyah r.a. (2) hazrat arva r.a. (3) hazrat aateeka r.a. (4) umme hakim (4) barra (4) umayma.

ashra-e mubashsharah

yani aase das sahabi r.a. jeeche aap ﷺ ne dunya hi may jannati hone ki basharat di thi

- (1) hazrat aboo bakar seeddiq r.a. (2) hazrat umare farooq r.a. (3) hazrat usmaane gani r.a. (4) hazrat ali murtaza r.a. (5) hazrat talha r.a. (6) hazrat abu ubedah been jarraah r.a. (7) hazrat zuber r.a. (8) hazrat sa'ad ibne abi vaqqas r.a. (9) hazrat abdur rahman ibne ovf r.a. (10) hazrat said ibne zeyd r.a.

sahabi

huzoor ﷺ ko jeees musalman ne dekha ho ya huzoor ﷺ ki kheedmat may hajeer huva ho aur uski mo'vt iman par buyi ho use sahabi kehte hai.

khalifa

huzoor ﷺ ke dunya se rookhsat ho jane ke bad din ka kam

sambhalne ke leeye jo shakhs aap ﷺ ka qaim mukam huva use khlifa kehte hai.

vali

jo musalman allah ta'ala aur paygambar al. ke hukmo ki taabedari kare, kasrat se ibadat kare, gunasbo se bachta रहे aur allah ta'ala aur rasool ﷺ ki mohabbat dunya ki sab chije se jeeyadah rakhe to voh khuda ka pyara ho jata hai use vali kehte hai.

taabei

jees musalman ne keesai sahabi ki ziyarat ki ho use taabei kehte hai.

mojeezah

allah ta'ala apne paygambaro ki sachchai batlane ke leeye kabhi-kabhi unke hatbo aesi bate jaheer farma dete hai jeenko karne se dunya ke aur log asjiz hote hai usko mojeezah kehte hai.

har jannati ko chhe seefat nabeeyo wali

(1) hazrat aadam al. ka qad (2) hazrat yूसuf al. ki khoob-surti (3) hazrat isa al. ki umar (4) hazrat daavood al. ki aavaz (5) hazrat ayyoob al. ka deel (6) huzoor wale akhlaq.

tabqate baheesht (jannat) aath hai

(1) kbuld (2) dae-us-salam (3) darul qarar (4) jannate adn (5) jannatul mala (6) jannatun-na'im (7) illeeyyin (8) feerdos.

tabqate jahannam sat hai

(1) sahar (2) sair (3) nata (4) hatma (5) jahim (6) jahannam (7) haaviyah.

yaqin ke tin darje hai

(1) ilm ul yaqin (2) aein ul yaqin (3) haqq ul yaqin.

bandagi tin chijo ka nam hai

(1) achkame khudavandi ka lehaaj rakhna (2) qaza v qadar aur qesmate khudavandi par raji rehna (3) apne ikhteyar aur khavahesh ko chhod kar khuda ke ikhteyar aur khavahish par rajamand hona.

aath chijo may shifa hai

(1) quran may (2) sadqah may (3) zamzam may (4) kalunji may (5) shahad may (6) seela rahmi may (7) safar karne may (8) sure fateeha may

nek bakhti panch chijo may chhupi huvi hai

(1) farma bardar bivi (2) nek auvtad (3) muttaqi dost (4) nek padosi (5) apne shahar may reji.

chhe kamo may jaldi karna sunnate rasool ﷺ hai

inke alawah sub kamo may jaldi karna shetan se hai

(1) mehman ko khana khilane may (2) qarz ada karne may (3) ladki ki shadi karne may (4) gunah se tevba karne may (5) azan sun kar masjid ko jane may (6) murde ki tajhizo takfin may

qehre khudavandi ki panch surte (umman)

(1) qahat (2) vaba (3) jang (4) na ittefaqi (5) jalceem hakim

makhlooqat chhe qeesam ki hai

(1) bande (2) chareende (3) pareende (4) dareende (5) gazeende (6) payreende.

lohe ki lakir

(1) jo banda apne bateen ko durust kar leta hai, allah ta'ala uske jaheer ko sanvar dete hai (2) jo banda apni sakhherat ko sanvar leta hai, allah uski danya ko sanvar dete hai (3) jo banda apna mamla allah se duroost kar leta hai, allah ta'ala uska mamla makhlooq se duroost farma dete hai.

konsi makhlooq kees deen peyda huyi

sahi musleem aur nassai may hai hazrat abee hureirah r.a. farmate hai huzoor ne mera haath pakda aur farmaya meetti ko allah ne hafte ke deen peda keeya aur pahado ko itwar ke deen aur darakhito ko pir ke deen aur buraiyo ko mangal ke deen aur noor ko budh ke deen aur janvar ko jumeraat ke deen aur aadam al. ko jumma ke deen asar ke bad ki sakhri as'at may, asar ke bad se rat ke vaqt may.

(tafsir ibne kasir b havala beekhre moti)

maqam par vapasi

mohtaram bururg-e dosto azize allah ke raste may neekal kar hamne din sikha din ka kam sikha, roj hamne gashi ke-ye, tahajjud, ishraaq, chasht, avvabin aur pancho namazo ke aachtemam keeya, qura'ane pak ki khoob teelavat ki, taabihat ki pabandi ki, hamay abhi ghar jana achchha bhi nahi lagta, lekin ghar ke bhi taqaze hai, bivi-bachcho, man-bap, teejarat, jara'at, nokri vagerah ka bhi taqaza hai, is leeye jana padta hai, allah hamare neekalne ko be-inteha qabool farmaye aamin. ghar ke taqaze poore karne aur allah ke raste may pheer se nikalne ki tayyari ke leeye ghar par ja rahe hai, is neeyyat se ghar par jana hai.

hamne allah ke raste may neekal kar jo din ka aur da'avat ka kam sikha hai, usi kam ko maqam par ja kar bhi karna hai, ye jeehade asgar tha ab ham jeehade akbar ki taraf lot rahe hai, yaha par ham fareeg the isi kam ke leeye lekeen maqam par jayenge to vaha bahotse taqaze honge aur unike sath-sath da'avat ke kam ka bhi taqaza hoga, sub taqazo ke sath-sath da'avat ka taqaza poora karna yehe jeehade akbar. allah ham sab ko mot tak isteeqamat ke sath is kam may lage rehne ki tofiiq ata farmaye aamin.

yha se jab ham jaye to sub se pehle sathyo may jo kuchh an-ban ho gayi ho voh mos'af karate huve, sulch safai karate huve neekle, kyunke ye huqooqul ibad hai, agar hamare jeeumm-e reh gaya to allah ko yaha badi pakad hogi aur ye chothi seefat ikrame musleem ki mashq bhi hai, ghar jane se pehle apne aane ki itteela'a kar de, apni basti may dakhil hote vaqt ye dua'a padhe, 'aaiboo-n taiboo-n sahidoo-n lee-rabbeena hameedoo-n' jab basti may ponheche to sabse pehle mahalle ki masjid may jayr aur vuzoo karke tahceyyatul vuzoo aur tahceyyatul masjid ki do rakat namaz padhe, us ke bad salat-e-shukranah ki do rakat namaz padh kar dua'a kare aur allah ka shukr ada kare ke allahne hi hamay uske raste may neekalne ki tofiiq ata farmayi,-

aur vaqt bhi sabih lagvaya aur poora bhi karvaya, aur din ki samajh bhi ata farmayi, apne leeye apne ghar walo ke leeye, balke poore aalam may basne wale insano ke leeye, beedayat ki aur isteeqamat ke sath is kam may mot tak jame rehne ki dua'a kare.

uske bad sathi meelne aaye ho to unse meele, uske bad apne ghar jaye, jab safar se apne ghar pahonche to ye dua'a padhe, 'avban avban leerabbeena tavban la yugadeeru alayna havba' aur hamesha jab bhi apne ghar may dakheel ho to ye dua'a padhe, 'allahum-m inni as-alu-k khayral mav-lajee v-khayral makh-rajee beesmellahee vlajna v-beesmellahee kharajna alallahhee rabbeena tavakkalna' uske bad salam kare chahe ghar may ko ho ya na ho, durood sharif padhe aur sure ikhlaas padhe, is se ghar may khero barkat hogi.

jab ham maqam par jayenge to tamam logon ki najre hamare upar hogi, jees tarah nayi dulhan ko log dekhte hai ke allah ke raste may ja kar aaya hai, namaz kees tarah padh raha hai, teelavat keetni kar raha hai, akhlaq aur mamlat may kya farq aaha hai, is leeye yaha se ja kar hamko pancho namazo ko apne vaqt par takhire ula ke sath safe avval may padhna hai, quran ki teelavat, tasbihat ki pahandi, moqa mahal ki masnoon dua'ao ka ahtemam, aur maqami panch kam may pahandi se judna hai, mamlat ki safai aur akhlaq ke sath pesh aana yehi asal din hai, yaha par ham ne iski mashq ki hai, ab maqam par ja kar logo ke leeye hame namoonna banana hai aur yehi asal da'avat hai, hamara amal hi da'avat hai, take log hame dekh kar allah ke raste may neekalne wale bane.

is raste may neekalne se pehle ham namaz may susti karte the, teelavat aur tasbihat ki pahandi nahi thi, hivi-hachcho aur padoseeye ke buqooq may kotahi karte the, ma-bap ko satate the vagerah boori andate hamare andar thi, allah ke raste may nikale to allah ne hame sahi rasta bataya aur ab maqam par aa kar sahi amal kar rahe hai to jaban se agar da'avat nahi de sake tohhi amal se logo ko-

da'avat meelegi, log khud bhi allah ke raste may neekienge aur ghar walo ko bhi allah ke raste may bhejenge aur agar khuda-n-khasta hamne kotahi ki to hame bhi nuqsan hoga aur auro ko bhi nuqsan hoga, is leeye pehle deenhi se masjid war jama'at ke sath judna hai aur maqami panch kam karte huye jo bhi taqaza ham par aaye uspar labbek kehna hai.

ye na ho ke allah ke raste may neekal kar sahi din sikha sahi qura'an sikha, to maqam par jakar doosro ki galteeay neekalne lag jaye, allah ne ye sab isleeye nahi sikhaya ke su-par-veezan karne lag jao, balke kam karne ke leeye sikhaya hai is leeye agar keesi se koi galti ho bhi jaye to maqa mahal dekh kar pyar aur mohabbat se, saheesta se unko bataya jaye warna hame to apni galtiyon ko dekhna hai, doosro ki galtiyo par ungli nahi uthana hai, is se to tod peda hoga, hame to sab ko jodna hai, jeeke jodte aur judte aa gaya aur maaf karte aur mafi mangte aa gaya voh is kam ko kar sakta hai.

is leeye sabse pehle apni islah ki fekr ho ke apne andar kya kya kameeya hai, usko door karne ki koshesh kare, doosro ki islah ki fekr may na pade, apne ap ko usoolo ka paband banaye, doosro ko usoolo par chalane ki fekr may na pade, usool apne leeye hai doosro ke leeye targib hai, doosro ka ikram aur kheedmat kare, kheedmat lena ki fikr may na pade, is tariqe par jo sathi kam karega voh aage badhega aur jamega.

aur jo dayi is kam may jam gaya allah use dunya may panch inam denge, (1) har ek ka mehboob hoga (2) har ek chij may barqat hogi (3) dua'ao se kam banenge (4) allah walo ki dua'-ao may heesa meelega (5) da'ai ki naslo may din chalega.

da'ai may in seefato ka hona jaroori hai

(1) paband jesi isteeqamat (2) jamin jesi narmi (3) astitah jesa irada (4) tajeer jesa meejaz (5) keesan jesi mehnat (6) bareesh jesi sakhavat (7) saheel jesi aajeezi (8) aasman jesi vusaa't (9) musafeer jesi beemmat.

is kam may voh jamega

(1) jo is kam ko yaqin ke saath karega (2) jo rojanah da'awat dega (3) jo mahol may rahega (4) jo amir ki ita'at ke saath chalega (5) jo sab ki achhaiya dekhlega (6) jo tavaju'a ke saath chalega (7) jo nadamat, to'bah aur isteeqfar ke saath chalega (8) jo doosro ki galti apne sar lega (9) jo doosro ki galat bat ki achhi tavil karega (10) jo isteeqamat ki dua'a mangte huve chalega (11) jo allah se darte huve chalega (12) jo ikhlas se qurbani dega (13) jo ummat ka gam lekar chalega.

is kam se voh katega

(1) jo is may rakhna dalega. (2) jo keesi ke acb dekhlega. (3) jo takabbur ke saath chalega (4) jo galteeyo ko doosro ke sar dalega (5) jo har bat ka ulta matlab neekalega (6) jo ye samjega ke meri wajah se kam ho raha hai (7) jo gibat, agraz tanqid, bad-majri, shahvat vagerah ke saath chalega (8) upar jo isteeqamat (jamega) ke asbab bataye hai uske kheelaf jo chalega.

(ye tino bate hazrat mo. saeed ahmad khan sahab ki hai)

is se jod peda hoga (hadiise nabvi)

(1) jo tujse ta'alluq tode, too usse jod (2) jo tera haq mare too use ata kar (3) jo tuj par julm kare too use maaf kar (4) jo tuj se bura sulook kare too usse achha sulook kar.

ye kam karo (mo. farooq sahab)

(1) salam ka reevaj dalo (2) sab ka ikram karo (3) hadye ka reevaj dalo (4) pith pichhe tarif karo (5) sab ki hosla afsai karo (6) tanhaani may uska nam lekar dua'a karo.

ye kam na karo

(1) tana keesi ko na do (2) goebat keesi ki na karo (3) keesi ke acb na neekalo (4) man-mani na karo (5) keesi ko haqir na samjo (6) nukte chini na karo (7) keesi ka muqabla na karo (8) palat ke jawab na do (9) bahas mubahasa na karo (10) keesi ko niche na dikhaavo.

dai ke saath saafat

(1) ummat ke saath mohabbat ka hona (2) apni islah ki neeyat se da'avat dena (3) jano mal aur vaqt ki qurbani ka jazba hona (4) takabbur aur badai ke bajaye anjeesi aur inqesari (5) kamyaabi meelne par allah ki madad samajna (6) logo ke na manne par na-ummid na hona (7) logo ke taklif देने par sabr karna (8) har nek amal ke ankhos may isteegfar karna (aale imran)

aham nuqat

- ❖ din jaroerat hai aur da'avat jee'mmedari, jo apni jee'mmedari poori nahi karta uski jaroerat poori nahi hoti.
- ❖ da'avat din ki baqa aur yaqin ki tabdili aur maahol ki tabdili ka sabab hai.
- ❖ jo bat da'avat may aayegi woh bat yaqin may aayegi aur jo bat yaqin may aayegi woh bat amal may aayegi.
- ❖ daai ka da'avat dena apni islah ke leeye hai.
- ❖ da'avat dai ke leeye muflid hai, samne wala qubool kare ya na kare.
- ❖ da'avat doosre ke leeye matloob hai, apne leeye maqsood hai.
- ❖ dai ka bardasht karna maduroo ki heedayat ka sabab banth hai.
- ❖ mohseen mukhles par galeeb na jata hai.
- ❖ jese deen da'avat nahi denge doosre a'amal may joaf peda hoga.
- ❖ iman hanta hai nagevar halat may, halat ko dekhkar chalne ka nam da'avat nahi balke sooyasat hai.
- ❖ kalme ki da'avat se yaqin, yaqin se aamal, aamal se allah ki raza, aur allah ki raza se kamyaabeeya.
- ❖ jese ki neegah apni kotaheeyo par hogi woh qurbani may aage badhega aur is se uski islah bhi hoti rahegi aur taraqqi bhi hoti rahegi.
- din par jab hamne dunya ko muqaddam kar deeya deenari darje ko bhi allah ne kam kar deeya**

dai ke fazail

> ek hadis may aaya hai ke tin sadmi qayamat ke deen aese honge joen ko qayamat ka khof damangir na hoga, na unko hisaab keetab dena padega, unmay se ek voh shakhs hai jo logo ko namaz ke leeye bulata ho, aurf allah ke leeye. (tab.)

> ek moqe par abdur rahman been of r.a. ne sare madina walo ki dawat rakhi thi, aap ﷺ ne jate-jate masjid-e nabvi may ek sahabi ko dekha jo kuchh soch rahe the, aap ﷺ hude heran huve, puchha ke kya soch rahe ho? kaha se allah ke rasool

may ye soch raha hun ke mere valeden kees tarah kalma padh kar jahannam se bach jaaye, ye sunna tha ke aap ﷺ ne farmaya ke agar abdur rahman r.a. sare madinah walo ki dawat kar de to teri soch (ke sawab) tak nahi pahunch sakta.

> hazrat moosa al. ne allah se poochha ke allah! aap dai ko jannat may keeya denge? to farmaya ke moosa (al.) may dai ko uske ek-ek hol par ek sal ki ibadat ka sawab dunga.

> jo shakhs allah ke raste may apni jan ke jarye jeehad kare to use har deerham ke hudle may sat lakh ke baqadar ajr meelega, pher aap ﷺ ne apni bat ki taid may ye aayat teela- vat farmaye tarjuma- allah jeeske leeye chahta hai ajr ko badha deta hai. (hayatus sahaba)

> hazrat sahal been ma'az r.a. apne valeed se naqaal karte hai ke allah ke raste may namaz, rozah aur allah ka zikr, allah ke raste may kharch karne ke muqable may satso guna badha deeya jata hai. (aboo daveed) (sat lakh ko satso se zarb dene se 49 karor bante hai)

> hazrat anas r.a. farmate hai ke buzoor ﷺ ne farmaya : mai tumhe aese log batau ? jo na nabi honge aur na shahid, lekeen unko allah ke vahan itna uncha maqam meelega ke qayamat ke deen nabi aur shahid bhi unhe dekh kar khush honge, aur voh noor ke khas meembaro par honge, aur peh- chane jayenge sahaba r.a. ne poochha ya rasoolallah ﷺ voh kon log honge ? aap ﷺ ne irshad farmaya ye voh log honge jo allah ke bando ko-

allah ka mahboob banate hai, aur allah ko uske bando ka mahboob banate hai, aur logo ke kher khavah ban kar jamin par pheerte hai. (hayatus sahaba)

> aek aadmi ne kaha ya rasoolallah ﷺ mai apne mai may se kuchh kharch karoo to muje allah ke raste may jaane ka sawab meelega ? huzoor ﷺ ne poochha tere pas keetne paise hai ? usne kaha mere pas chhe hajar rupye hai, to aap ne farmaya agar tum sara mai bhi kharch kar do to allah ke raste may jo se raha hai uski nind ke sawab ko bhi nahi haaseel kar sakte. (alamate mohabbat)

> hazrat abdur rahman r.a. ne tis gulam aazad keeye, ek gulam aazad kare to aadmi dozakh se najat pata hai, ek aadmi unko heran bokaar dekhne laga to aap r.a. ne usko dekh kar kaha jo mene abhi tis gulam aazad keeye hai unse bada amal batau? kaha jaroor bataiye, aap r.a. ne farmaya ek aadmi allah ke raste may apni sawari par sawar ja raha hai, aur lakdi uske hath may hai, to chalte-chalte lakdi uske hath se geer gayi, us sawar ko lakdi uthane ki vajah se jo taklif huyi us par jo ajr meelega woh tis gulam aazad karne se jee-yadah hoga. (alamate mohabbat)

> ek hadis may aaya hai ke jannat may ek hoor hai, jeeke nam aynus hai, uski dayi taraf sattar hajar khadeem chalte hai aur hai taraf bhi sattar hajar khadeem chalte hai (yani woh ek lakh chalis hajar khadeemo ke darmyan shano-ahokat ke sath chalti hai) uske bare may aap ﷺ ne irshad farmaya ke woh aelan karti hai ke bhalaiyo ko phelane wale aur buraiyo ko meetane wale kaha hai ? allah ne meera neekah uske sath kar deeya hai, jo dunya may bhalaiyo ko phelate hai aur buraiyo ko meetate hai. (jannat ke hasin manajeer)

> hazrat qa'ab ahbar r.a. farmate hai ke jannatul feerdos khas us shakhs ke leeye hai jo amr beel ma'aroof aur nahi ancel munkar karta hai, allah ne jannatul feerdos ko apne hathe se banayi hai, usmay so darje hai aur do darje ke darmyan itna fasla hai jectna jamin aur aasman ka fasla hai, usko bana kar us par mohar laga di, keesi ne nahi dekha, na

nabi ne, na farceshto ne, allah ta'ala deen may panch mar-taba usko kehta hai, mere dosto ke leeyo khushboodar hoja, khoob soorat hoja, panch dafa sajata hai, panch dafa khushboo lagata hai, panch dafa khubsoorat banata hai, uske mahal ki ek int surkh yaqoot ki hai, ek int sabz zunnurad ki hai, ek int safed moti ki hai, kasteori aur mushq ka gara banaya, moteeyo ke paththar banaye, aur uske raste banaye, chhote-chhote tile banaye, chhoti-chhoti pahadeeya, ghas jafraan banaya, aur apne arsh ko chhat banaya, allah ne jee-tni makhlooq banayi us may arsh sab se jee-yadah khubsoorat makhlooq hai, allah ke raste may pheerne wala har qa-dam, jannat ke keetne darje ko tei karta hoga. (ala. moha.)

iman ki neeshani

iman ka noor jab deel may dakheel ho jata hai to uski tin neeshani hai (1) duniya se be-ragbati (2) asakherat ki ragbat (3) mot ki feekr aur uski tayyari may lag jana.

halavate imani ki panch alamat

(1) ihadat may lazzat meelti hai (2) tamam khawaaheshat par ta'at ko tarjih deta hai (3) apne rab ko raji karne may har taklif ko hardasht karta hai (4) har musibat may sabro-raza ka ghoont pi leta hai (5) har hal may movla ki raza par raji hota hai. (meerqat)

iman par khatma ho uske liye sat nuskhe

(1) har vuzoo ke vaqt meesvaq karna (2) had-najri se bach-na (3) azan ke had ki dua'a padhna (4) allah valo se moh-abbat rakhna (5) iman ki dolat jo meeli hai uska shukr kar-te rehna (6) har namaz ke bad 'rabbana la tuzeeq qulubana la'ad is hadaytana v-hablana meel ladun-k rahmatan inna-k antal vahhab' padhna (7) kasrat se 'ya hayyu ya qayyoom bee rahmatee-k astagis' padhte rehna. (meeshikat sharif)

namazeeyo ke panch darje

hazrat ibne qayyoom rh. ne namazeeyo ke panch darje bataye hai.

➤ pehla darja sust-kabhi padhi, kabhi chhod di ye jahann-am may jayega.

> doosra darja ba-qaida padhne wala, lekeen apne dhyan may padhta hai, kabhi allah ka dhyan nahi aaya, uski dand-dapat hogi.

> tiera darja ba-qaida padhne wala, aur kosheesh karta hai lekeen dhyan nahi jamta, kabhi dhyan aata hia kabhi neekal jata hai ye reesayati nambaro se pas ho jayega, ke usne koshis to ki hai.

> chotha darja mahjoor hai, allahu-akbar kehta hai to duniya se kat jata hai, allah se jud jata hai, ye jo salam pherte hai uski heckmat yehe ke jab aadmi allahu-akbar kehta hai to woh jamin se uth jata hai aur asmaan may dakheel ho jata hai, jab namaz khatim hoti hai to vaspas aaya to idhar walo ke bhi salam karta hai, aur udhar walo ke bhi salam karta hai, yaha se namaz ka ajr shuroo hota hai.

> panchva darja voh hai jo muqarrabin ki namaz hai, am-beeya aur seeddigin ki namaz hai, unki aankho ki thndak namaz ho jati hai. (movlana tareeq jamil sahab da. bara.)

> haj sahaba r.a.farmate hai ke qayamat may log us soorat par utbenge jo soorat unki namazo may hogi, yaani namaz may jees qadar itmeenan aur sukoon hoga isi qadar itmeenan aur sukoon unhe qayamat ke deen hascel hoga. (ihyaul uloom)

> jeesne fajar ki namaz chhod di uske chehre se noor bata deeya jata hai.

> jeesne zohar ki namaz chhod di uske reesk se barkat khatam kar di jati hai.

> jeesne asar ki namaz chhod di uske badan se taqat khatam kardi jati hai.

> jeesne magreeb ki namaz chhod di uski aovlaad se usko koi faida nahi hota.

> jeesne isha ki namaz chhod di uski mind se rahat khatam kardi jati hai.

> hazrat sahal tastari rh.farmate hai ke nehle ilm ke alavah sab murde hai + amal karne wale ulma ke alavah sab gafael hai + mukhleeas amal karne walo ke alavah sab galat-fehmi may hai + aur mukhleeasin ko ye dar hai ke unka anjam kye hoga?.

sadmi char tarah ke hai

khalil ibne ahmad rh. farmate hai ke sadmi char tarah ke hai.

- (1) ek woh shakhs jo haqiqat may janta hai aur woh ye bhi janta hai ke may janta haun, ye shakhs aaleem hai uska itteba'a karo.
- (2) doosra woh shakhs jo janta hai lekeen ye nahi janta ke mai janta hun, ye shakhs so raha hai use jaga do.
- (3) tisra woh shakhs hai jo nahi janta aur ye bhi janta hai ke may nahi janta hun, ye shakhs hidayat ka mohtaj hai, uski rehnumaai karo.
- (4) chotha woh shakhs hai jo nahi janta aur ye bhi nahi janta ke may nahi janta hun, ye shakhs jaheel hai, uske qarib mat aao. (ihya'ul uloom)

ilm se murad

haqiqi ilm woh hai jo huzoor ﷺ allah ki taraf se lekar aaye aur qabr se lekar aage jo bhi maraheel aayenge vahan usi ke bare may sawalat keeye jayenge, haqi jo kuchh hai woh seerf maloomat aur tajroobat hai, jo qabr tak esh dega, ilm ki gayat tahqiqe haq hai, ilm-o-zikr is leeye he ke haq ki tahqiq ki jaye, allah ka haq kya hai? nabi ka haq kya hai? aur uske bando ka haq kya hai? agar maloom kya to janne wale banenge aur dhyan hoga to pheer usko manne wale banenge, aur zikr dhyaan ko kehte hai.

aham nasihat

> adab se ilm samaj may aata hai ÷ ilm se amal sahi hota hai ÷ amal se heeqmat meelti hai ÷ heeqmat se zohad qaim hota hai ÷ zohad se dunya matrooq hoti hai ÷ dunya ke tark se nakherat ki raghat haseel hoti hai ÷ nakherat ki raghat haseel hone se allah ke najdik rutba haseel hota hai.

**jab se hoto pe ya rab tera naam hai
tere bimaar ko kaafi aaraam hai
tune balakha hamay noore islam hai
ham pe tera haqiqi ye ina'am hai**

masjido ko aabad karne walo ke fazail

➤ huzoor ﷺ ne irshad farmaya : allah ta'ala ko sab jagaho se jeeyadah mahboob masjid hai, aur sab se jeeyadah na-pasand jagaho bazar hai. (musleem)

➤ huzoor ﷺ ne irshad farmaya: subah sham masjid jana allah ta'ala ke raste may jeehad karne may dakheel hai. (mu.aha.)

➤ huzoor ﷺ ne irshad farmaya : masjid har muttaqi ka ghar hai aur allah ta'ala ne apne jeemume leeya hai ke jiska ghar masjid ho use rahat dunga, us par rahmat karunga, aur use jannat ata karunga. (tabrani)

➤ huzoor ﷺ ne irshad farmaya : jab tum kisi ko b-kasrat masjid may aane wala dekho to uske imandar hone ki gavahi do

➤ huzoor ﷺ ne irshad farmaya : jo log kasrat se masjid may jama rehte hai woh masjido ke khunte hai, farceshte unke sath bethte hai, agar woh masjido may na ho to farishte unhe talash karte hai, agar woh بیمار ho jaye to farceshte unki ayadat karte hai, agar woh keesi jaroorat ke leeye jaaye to farceshte unki madad karte hai.

➤ hazrat anas r.a. huzoor ﷺ se haq ta'ala shanahu ka ye irshad naqal farmate hai mai keesi jaga azab bhejne ka iradah karta hun magar vaha aese logo ko dekhta hun jo masjido ko aabad karte hai, allah ke vaste aapas may mohabbat rakhte hai, aakhri rate may isteegfar karte hai, to azab ko mo'woof kar deta hun.

➤ ek hadis may hai : haq ta'ala shanahu qayamat may irshad farmayenge ke mere padosi kaha hai, farceshte arz karenge ap ke padosi kon? irshad hoga ke masjido ko aabad karne wale.

➤ ek hadis may irshad hai qayamat ke deen jab har shakhs pareshan hal hoga aur aastab neehayat teji par hoga, saat aadmi aese honge jo allah ki rahmat ke saye may honge, un may ek woh shakhs bhi hoga jiska deen masjid may atka rahe, jab keesi jaroorat se bahar jaye to pheer masjid hi may vapas jane ki khavaheesh ho. (jameus sagir)

is ummat ki khas sifat

'akhajal alvab' ke muta'alliq hazrat qatadah r.a. ne kaha hai

➤ hazrat musa al. ne kaha ya rab ! mai alvab may leekha pata hun ke ek behtarin ummat hogi jo hamesha achchhi haato ko seekhati rahegi aur boori baato se rokti rahegi, se allah'voh meri ummat ho, to allah ne farmaya ke musa'voh to ahmad عليه السلام ki ummat hogi.

➤ pheer kaha ya rab! us ummat ka qura'an unke sino may hoga, deel may dekh kar padhte honge, halan ke unse pehle sab hi log apne qura'an par najar dal kar padhte hai, hatta ke unka qura'an agar hata leeya jaye to pheer unko kuchh bhi yad nahi aur na voh kuchh pehchan sakte hai, allah ne unko heefz ki aesi quvvat di hai ke keesi ummat ko nahi di gayi, ya rab ! voh meri ummat ho, kaha se moosa! voh to ahmad عليه السلام ki ummat hai.

➤ pheer kaha ya rab! voh teri har keetab par iman laayegi, voh gumraho aur kafeero se qeetal karenge, hatta ke kane dajjal se bhi ladenge, ilahi ! voh meri ummat ho, allah ne kaha se moosa ye ahmad عليه السلام ki ummat hogi.

➤ pheer moosa al. ne kaha ya rab! alvab may ek aesi ummat ka zeekr hai ke unke apne najrane aur sadqaat khud azpas ke log hi kha lenge, halan ke us ummat se pehle tak ki ummato ka ye hal tha ke agar voh koi sadqa ya nazar pesh karte aur voh qabool ho jati to allah aag ko bhejte aur aag use kha jati aur agar qabool na hoti to pheer bhi voh usko na khate, balke darende aur parende aa kar kha jate, aur allah ! unke sadke unke amiro se lekar garibo ko de dega, ya rab! voh meri ummat ho, allah ne farmaya voh to ahmad عليه السلام ki ummat hogi.

➤ voh doosro ki shafa'at bhi karenge aur unki shafa'at bhi doosro ki taraf se hogi, se allah! voh meri ummat ho, to kaha nahi ye ahmad عليه السلام ki ummat hogi.

➤ qatadah r.a. kehte hai ke musa al. ne pheer alvaah dekha aur kaha tarjuma- kash may muhammad عليه السلام ka sababi hota.

aham khat

(hazrat ji movlana yूसुफ sahab rh.)

allah rabbul izzat ne insaan ko tamam kamyabeeyo ka daromadar insaan ki andarooni maya par rakha hai, kamyabi aur na-kami insaan ke andar ke halat ka nam hai, bahar ki chijo ke naqsho ka nam kamyabi nahi, izzat aur zillat, aaram aur taklif, sukoon aur pareeshani, sechhat aur bimaari, insaan ke andar ke halat ka nam hai, un halat ke hame ya beegadne ka bahar ke naqsho se ta'alluq bhi nahi, allah jalle shanahu mulko mal ke sath insaan ko jalil karke deekha de, aur faqr ke naqsho may izzat dekar deekha de, insaan ki andar ki maya, uska yaqin aur uske a'maal hai, insaan ke andar ka yaqin aur andar se neekalne wale amaal agar thik honge to allah jalle shanahu andar kaamyabi ki halat peda farma denge, khavah chijo ka naqsha keetna hi past ho.

iman beellah

allah jalle shanahu tmam qaaenat ke har jarre ke har fard ke khaleeq aur maleek hai, har chij ko apni qudrat se banaya hai, sab kuchh unke banane se bana hai, voh banane wale hai, khud hane nahi, aur jo bana huva ho use kuchh banta nahi, jo kuchh qudrat se bana hai voh qudrat ke matहत hai, har chij par unka qabza hai, vohi har chij ko istemaal farmate hai, voh apni qudrat se un chijo ki shaklo ko bhi badal sakte hai, aur shaklo ko qa'im rakhkar seefat ko badal sakte hai, lakdi ko azdaha bana sakte hai aur azdah ko lakdi bana sakte hai.

isi tarah har shakl par khavah mulk ho ya mal ki, barq ho ya bhaup ki unka hi qabza hai aur vohi tasarroof farmate hai. jaha se insaan ko tamir najar aati hai vaha se takhrib la kar dikha de, aur jaha se takhrib najar aati hai vaha se tamir la kar deekha de. tarbeeyat ka neezam vohi chalate hai, sari chijo ke bager ret par dal kar pal de aur sare saajo saman may parvarosh beegad de.

allah jalle shanahu ki zate aali se ta'alluq peda ho jaye-

aur unki qudrat se barahе rast istee'adah ho uske leeye hazrat muhammad ﷺ allah ki taraf se tariqe lekar aayr hai,jab unke tariqe jeendagi may aayenge to allah jalle shanahu har naqshe may kamyabi dekar deekhayenge.

iman aur yaqin ka natija aur uski da'avat
 'la ila-h illallahu muhammadur rasoolullah' may apne yaqin aur apne jazbe aur apne tariqe ko badalne ka mutalaba hai, aurf yaqin ki tabdili par hi allah pak is jamin aur aasman ke kai guna jeeyadah badi jannat ata farmayenge,jeen chijo may se yaqin neekal kar allah ki zat may aayega un sari chijo ko allah pak musakhkhar farma denge,us yaqin ko apne andar peda karne ke leeye ek to is yaqin ki da'avat deni hai, allah ki badai samjani hai, unki ruboobeeyat samjani hai, unki qudrat samjhani hai, ambeeya al. aur sahaba r.a. ke vaqeat sunane hai, khud tanhaiyo may beth kar sochna hai, deel may us yaqin ko utarna hai, jeeski majme may da'avat di hai, yehi haq hai aur pheer ro-ro kar dua'a mangni hai ke ae allah ! muje is yaqin ki haqiqat se navaz de.

namaz ka aehtemam aur uski da'avat

allah jalle shanahu ki qudrat se barahе rast faide hasool karne ke leeye namaz ka amal deeya gaya hai, sar se le kar per tak allah ki raza wale mukhsoos tariqe par pabandeeyo ke sath apne ko istemal karo,aankho ka, kano ka, hatho ka juban ka aur paero ka istemal thik ho, deel may allah ka dhyan ho,allah ka khof ho,yaqin ho ke namaz may allah ke hukm ke mutabeek mera har istemal, takbiro tashih,rukoo-o sujoos sari qa'asmat se jeeyadah in'aamat deelaane wala hai,je yaqin ke saath namaz padh kar hath phela kar manga jaye to allah apni qudrat se har jaroorat poori karenge, aesi namaz par allah pak gumaho ko maf farma denge, reeq may barqat bhi denge t'aat ki tofiiq bhi meelegi.

aesi namaz sikhne ke leeye doosro ko khushu'a aur khuzu'a wali namaz ki targibo da'avat di jaye, uspar aakherat aur dunya ke nafe samjaye jaye,-

huzoor ﷺ aur hajrate sahaba r.a. ki namazo ko sunana, khud apni namaz ko achha karne ki masbq karna, ahtemam se vuzoo karna, dhyan jamana, qayam may, sajde may bhi dhyan kam se kam tin martaba jamaya jaye ke allah muje dekh rahe hai, namaz ke had socha jaye ke allah ki shan ke mutabecq namaz na hui, us par roza ke se allah hamaari namaz qubool farma.

Ilm aur zikr

ilm se murad yehi ke ham may tabqiq ka jazba peda ho jaye ke mere allah muj se is hal may kya chahte hai ? aur pheer allah ke dhyan ke sath apne sap ko us amal may laga dena, ye zikr hai, jo aadmi din sikhne ke leeye safar karta hai uska ye safar ibadat may leekha jata hai, is maqsad ke leeye chalne walo ke paero ke niche sattar hajar farceshte apne per beechhate hai, jamin aur aasman ki sari makhlooq unke leeye dua'ae magferat karti hai, shetan par ek aaleem hajar aabeedo se jeeyudah bhari hai.

doosro may ilm ka shok peda karne ki koshcesh ki jaye, fazail sunaye jaye, khud talim ke halqo may betha jaye, ulma ki khidmat may hajri di jaye usko bhi ibadat yaqin keeya jaye aur ro-ro kar manga jaye ke allah jalle shanahu ilm ki haqiqat ata farma de.

har amal may allah jalle shanahu ka dhyan peda karne ke leeye allah ka zikr hai, jo aadmi allah ko yad karta hai allah us ko yad farmate hai, jab tak aadmi ke hont allah ke zikr may heelte rehte hai allah uske sath hote hai, allah pak apni mohabbat aur ma'arefat ata farmate hai, allah ka zikr shetan se beefazat ka qila hai, khud allah jalle shanahu ka dhyan peda karne ke leeye doosro ko allah ke zikr par aam-adah karna, targib dena, khud dhyan jamana aur ro-ro kar dua'a mangna ke se allah muje haqiqat ata farma.

Drama musleem

har musalman b-hesyat rasoolullah ﷺ ka ummati hone ke nate ikram bhi karna, har ummati ke aage beechh jana,-

har shakhs ke huqooq ko ada karna aur apne huqooq ka mutaleeba na karna, jo aadmi musalman ki parda poshi karega allah uski parda poshi farmayenge, jab tak aadmi apne musalman bhai ke kam may laga rehta hai allah jalle shanahu uske kam may lage rehte hai, jo apne haq ko maf kar dega allah usko jannat ke bich may mahal ata farmayenge, jo allah ke leeye doosro ke aage tajallul ikhteeyar karega allah usko rafa'ato bulandi ata farmayenge.

uske leeye doosro may targib ke jarye ikrame musaleem ka shok peda karna hai, musalman ki qimat batani hai, huzoor ﷺ aur sahaba r.a. ke akhlaq, hamdardi aur isaar ke vaqeyat sunane hai, khud uski mashq karni hai aur ro-ro kar allah se huzoor ﷺ ke akhlaq ki tovgi mangni hai.

husne neeyyat

har amal may allah ki raza ka jazba ho, keesi amal se denya ki talab ya apni heeseyat banana maqsood na ho, allah ki raza ke jazbe se thoda sa amal bhi bahot ina'am deevnaga aur uske bager bahot hade-hade amal bhi geereft ka sahab banenge.

apni neeyyat ko duroost karne ke leeye doosro may da'avat ke jarye tasheehe neeyyat ka seekr aur shok peda keeya jaye, apne aap par amal se pehle aur har amal ke doran neeyyat ko duroost karne ki mashq ki jaye, mai allah ko raazi karne ke leeye ye amal kar raha hun aur amal ki takmil par apni neeyyat ko naqees qarar de kar tovbah aur isteegfaar keeya jaye aur ro-ro kar allah se manga jaye.

allah ke raste ki mehnat aur dua'a

aaj ummat may keesi had tak infeedradi aamal ka roevaj hai, go unki haqiqat neekli huvi hai, huzoor ﷺ ki khatme nubuvvat ke tufel ummat ko da'avat wali mehnat meeli thi, uske leeye ambeeya wale tarz par apne jan mal ko jonk dena aur jin may mehnat kar rahe hai unse keesi chij ka mutaleeba na banna, uske leeye heejrat bhi karna aur noorat bhi karna,-

jo doosro ka ta'alluq allah jalle shanahu se jodne ke leeye iman aur aamale saleha ki mehnat karenge, allah jalle shanahu unko sab se pehle iman aur aamale saleha ki haqiqato se nawaaj kar apna ta'alluq ata farmayenge.

is raste may ek subh ya ek sham ka neekana poori dunya aur jo kuchh usmay hai us sab se behtar hai, ismay har mal ke kharch aur allah ke har zikr aur tasbeeh aur har namaz ka sawab sat lakh guna ho jata hai, is raste may mehnat karne walo ki dua'ao hani israil ke ambeeyn a.l. ki dua'ao ki tarah qabool hoti hai, yani jees tarah unki dua'ao par allah ne jahir ke kheelaf apni qudrat ko istimal farma kar unko kamyab farmaya aur bateel khako ko tod deeya, isi tarah is mehnat ke karne walo ki dua'ao par allah jalle shanahu jaheer ke kheelaf apni qudrat ko mujaheere farmayenge aur agar aalimi bunyad par mehnat ki gayi to tamam aehle salam ke quloob may unki mehnat ke asar se tabdeeliya layenge.

din ke doosre aamal ki tarah hame ye mehnat bhi karni nahi aanti, doosro ko is mehnat ke leeye aamadah karna hai, iski sehmeeyat aur qimat hatani hai, ambeeyn a.l. aur sahaba r.a. ke waqe'aat sunane hai, sahaba r.a. har hal may allah ki rah may neckle hai, neckah ke waqt aue rukhsati ke waqt, ghar may veeladat ke moqe par aur vafat ke moqe par, eardi may, garmi may, seehat may, bimari may, quvvat may, zo'af may, jawani aur budhaye may bhi neckle hai, aur ro-ro kar allah se mangna hai ke is aali mehnat ke liye qabool farma le.

masjido may karne ke kam

in chijo se munaseebat peda karne ke leeye har shakhs se khavah keesi shobe ke muta'alleek ho char mah ka mutalaba keeya jata hai, apne mashageel, saajo saman aur ghar-haar se neekal kar in chijo ki da'avat dete huve aur khud mashq karte huve mulk b-mulk, iklim b-iklim, qom b-qom, qarya b-qarya seerenge.

huzoor ~~ﷺ~~ ne har ummati ko masjid wala banaya tha, masjid ke kuchh mahsoos aamal deeye the,-

us aamal se musalmano ka jindgi may inteeya tha, masjid may allah ki badai ki, iman ki aur aakhirat ki bate hoti thi, aamal se jeendgi banne ki bate hoti thi, iman aur amale salah ki da'avat ke leeye mulko aur ilako may jane ki tashkile bhi masjid se hi hoti thi, allah ke zikr ki majleese masjid me hoti thi, yaha ta'asvun, isar, aur hamdardeeyo ke aamal hote the, har shakhs haakeem, mahkoom, maldar, garib, zare'a, majdoor masjid may aa kar jeendgi sikhta tha, aur ba-har ja kar apne-apne shobe may masjid vale ta'aseer se chhita tha, aaj ham dhoke may pad gaye ke hamare paise se masjid chalti hai, aur masjid me aamal se khali ho gai, aur chijo se bhar gai, huzoor ﷺ ne masjid ko basjar walo ke tabe nahi keeya.

huzoor ﷺ ki masjid may na beejli thi na pani tha, na gusul khane the, kharch ki koi shakal na thi, masjid may aa kar dai banta tha, moa'alleem aur muta'alleem banta tha, zakeer banta tha, muti'a banta tha, muttaqi banta tha, bahar ja kar thik jeendgi gujarta tha, masjid bajar walo ko chhalti thi, in char mah may har jaga ja kar masjid me har ummati ko lane ki mashq kare, masjid wale aamal ko sikhte huve doosro ko ye mehnat sikhane ke leeye tin cheello ke vaste namadah kare.

vaapasi

vapas apne maqam par aakar apni masjid may in aamal ko jeendah karna hai, hafte may do gasht ke jarye basti walo ko jama kar ke inhi chijo ki taraf mutavajjeh karna aur mashq ke leeye fi ghar tin cheello ke leeye bahar neekalna hai, ek gasht apni masjid ke mahol may aur doosra gasht doosri masjid ke mahol may kare, har masjid may maqami jama'at bhi banaye har masjid ke abhah rojana fazail ki talim kare, apne shahar ya basti ke qarib dehato may kam ki feeza hane uske leeye har masjid se tin yom ke leeye jama'ate panch-kosa ke ilaaqe may jaye har mahine may tin yom pa-bandi se lagaye 'al hasanatu becashree amsaleeha' ke meedag tin deen par hukaman tis deen ka sawaab meelega,-

poore saal har mahine tin deen lagayenge to sara saal allah ke raah may shumar hoga.

andaroone mulk ke taqaze poore hote rahe aur apni mashq qaim rahe aur jari rahe uske leeye har saal achtemam se cheella lagaya jaaye, umr may kam az kam tin cheelle, saal may cheelle, mahine may tin deen, hafte may do gasht, roj-anah taalim, tasbeehat aur teelavat, ye kam se kam neesab hai, ke hamari jeendagi din wali banti rahe, agar ham yun chabe ke ham sabab hane ijteemai tor par poori insanecyat ki jeendagi ke sahi rookh par aane aur bateel tutne ka to us ke leeye is neesab se bhi aage badhna hoga.

hamare vaqt aur hamari aamadni ka neesf allah ki rah may lage aur neesf karobar aur ghar ke masail may, ya kam az kam yeke ek teebhai vaqt aur aamadni allah ki raah may aur do teebhai apne mashageel may, yani har saal char mah ki tartib beethai jaye, aap hajrat umr may kam az kam tin cheelle ki da'avat khoob jam kar de usmay beelkul na ghabhraye, inke bager jeendgeeyo ke rookh na badhenge, jeen ahbab ne khud abhi tin cheelle na lagaye ho voh bhi is neecyyat se khoob jam kar da'avat de ke uske leeye allah hame qabool farma le.

gasht

gasht ka amal is kam may ridh ki haddi kisi ahmeeyat rakhta hai, agar ye amal sahi hoga to qabool hoga, da'avat qabool hogi to dua'a qabool hogi, heeduyat aayegi aur agar gasht sahi na hua to da'avat qabool na hogi, da'avat qabool na hui to dua'a qabool na hogi, dua'a qabool na hui to hidayat nahi aayegi.

gasht ka moju yehe ke allah jalle shanahu ne hamari dunya aur aakherat ke masail ka hal muhammad ﷺ ke tariqe par jeendagi gujarne may rakha hai, unke tariqe hamari jeendagiyo may aa jaye uske leeye mehnat ki jaroorat hai, is mehnat par basti walo ko aamadah karne ke leeye gasht ke leeye masjid may jama karna hai, namaz ke bad aelan kar ke logo ko roka jaye, aelan koi basti ka ha-asar admi ya

imam sahab kare to jeeyadah munaseeb hai, woh hamko kabe to hamara sathi kar de, pheer gasht ki ahmceyat, jaroorat aur qimat batai jaye, iske leeye aamadah keeya jaaye, jo tayyar ho unko achhi tarah aadab bataye jaaye, allah ka zeekr karte huve chalna hai, neegabe nichli ho, hamare tamam masail ka ta'alluk allah jalle shanahu ki zaat se hai, in hajar may pheli hui chijo se keesi mas'ale ka ta'alluk nahi, chijo par dhyan na jaye, agar neegah pad jaye to meetti ke dale maloom ho, hamara deel agar un chijo ki taraf pheer gaya to pheer ham jeeke pas ja rahe hai un ka deel in chijo se allah ki taraf kese pheerega, qabr ka dakhla samne ho, is jamin ke niche jana hai, meel-jul kar chale.

ek aadmi bat kare, kamyab hai woh bat karne wala jo mukhtasar baat karke aadmi ko masjid may bhej de, bhai ham sab musalman hai, hamne kalma 'la ila-h illallah muhammadur rasoolullah' padha hai, hamara yaqin hai allah palne wale hai, nafa aur nuqsan, izzat aur jeellat allah ke hath may hai, agar ham allah ke hukm par aur hazrat muhammad ﷺ ke tariqe par jeendagi gujarenge to allah raji ho kar hamari jeendagi bana denge, ham sab ki jeendagi allah ke hukm ke mutabeeq hazrat muhammad ﷺ ke tariqe par aa jaye uske liye bhai masjid may kuchh soekr ki bat ho rahi hai, namaz padh chuka ho to bhi utha kar masjid may bhej de, jaroorat ho to aage namaz ko bhi masjid may fori jane ka urvan bana le, allah ka hukam namaz hai, namaz padhenge to allah roji may barkat denge, gunaho ko maaf karenge, dua'ao ko qabool farma lenge, basharate sunayi jaye, vaide nahi, namaz ka vaqt ja raha hai chalye. amir ki ita'at karti hai, vapasi may isteeqfar karte huve aana hai.

ab aadab ka muzakerah karne ke bad dua'a mang kar chal de, gasht may das aadmi jaye, masjid ke qarib makanat na ho to hajar may kar le, masjid may do-tin aadmi chhod de, naye aadmi jeeyadah tayyar ho jaye to unko bhi samja kar masjid may mashgool kar de, naye aadmi tin-char sath ho,

masjid may ek sathi allah ki taraf mutavajjeh ho kar zee-
kro dua'a may mashgool rabe, ek aane wale ka isteeqbal
kare, jaroorat pade to vuzoo karva kar namaz padhva de,
aur ek sathi aane walo ko namaz tak mashgool rakhe, apni
jindagi ka maqsad samjaye, pone ghante gusht ho, namaz
se saat-anth meenat pehle gusht khatam kar de, ab takhire
ula ke sath namaz may sharik ho.

jeen sathi ke bare may mashvara ho jaye woh da'avat de
samjaye ke allah ki zate aali se ta'alluk qaim huva to dunya
aur aakherat may kya nafa boga aur agar allah ki zate aali
se ta'alluq qaim na huva to dunya aur aakheret may kya
nuqsan boga, jese is khat ke shuroo may chhe namaro ka
tajkere keeya hai us tarz par har nambar ka maqsad, uska
nafa, uski qimast aur hasil karne ka tariqa bataya jaye, sade
andaj may bayan ho, us se insha allah majme ki samaj may
kam aayega aur uski jaroorat mahsoos karega, aur samjega
ke ham bhi sikh sakte hai, hamare sathi bhi aehtemam se
jam kar bethhe, mutavajjeh ho kar mohtaj bankar aune, jo
bat keh raha hai ham apne deel may kahe ke haq hai, is se
deel may iman ki lehre uthegi, aur amal ka jazba banega, tin
cheello ki bat jam kar rakhi jaye, naqd nam leeyo jaye, us
ke had cheello ke leeye vaqt leekhvaaye jaye, aur pheer jese
vaqt ke leeye tayyar ho usko qabool kar leeya jaye.

mutaleba aur tashkil ke vaqt ki mehnat sari da'avat ka
magz banta hai, agar mutalebo par jam kar mehnat na hui
to pheer kam ki bast reh jayegi, aur qurbani vajood may na
aayegi to kam ki jan neckal jayegi, da'avat deme wala hi
mutaleba kare, ek aadmi khade ho kar nam leekhhe, leekhne
nam leekhne wala mustaqeel taqir shuroo na kare, ek-do
jumle targibi keh sakta hai, pheer aapas may ek doosre ko
samedah karne ko kaha jaye, fekr ke sath apne qarib be-
thne walo ko tayyar kare, aazar ka hal bataye, nabeeyo aur
sahaba ki qurbanyo ke qeasoo ki taraf ishare kare aur pheer
samedah kare, aakhir may maqami jama'at bana kar unke

hafte ke do gasht, rojana talim, tashihat, mahine ke tin yom vagerah ka najm tay kare.

talim

talim may dhyan, azmat, mohabbat, adab aur tavajjuh ke sath bethne ki mashq ki jaye, sahra na lagaya jaaye, bavazoo bethne ki kosheesh ho, tabeeyat ke bahano ki vajah se talim ke doran na utha jaye, hate na ki jaye, is tarah bethenge to fariشته us majlees ko dhank lenge, achle majlees may ta'at ka madda peda hoga, azmat ki mashq se hadise pak ka voh noor deel may aayega joes par amal ki heedayat meelti hai, bethne hi adab aur maqsad ki taraf mutavajjeh keeya jaye maqsad yehi ke hamare andar din ki talab peda ho jaye.

fazail-e quran majid padh kar thodi der kalame pak ki un surto ki mashq ki jaaye jo umooman namaz may padhi jati hai, attabeeyyat, dua'ae qunoot vagerah ka mujakra aur tashih ijtemai talim may na ho, infeedadi sikhne seekhane may unki tashih kare, allah pak tofiiq de to har kitab may se tin ya char safe padhe jaye, talim may apni taraf se taqrir na ho hadis sharif padhne ke bad do-tin jumle aese keh deye jaye ke amal ka jazba aur shoq ubhar aaye.

hazrat sheekhul hadis movlana mohammad zakarya sa. da. ba. ki taalif farmoodah fazail-e quran, fazail-e namaz, fazail-e tablig, fazail-e zikr, fazail-e sadqat heeda avval aur dom, fazail-e ramzan, fazail-e haj (ayyame ramzan aur haj may) aur movlana ahteshamul hasan sahab kandhalvi da. ba. ki musalmano ki mo'joodah pasti ka vaheed ilaj, seerf ye kitabe hai jeenko ijteemai talim may padhna aur sunna hai, aur tanhai may beth kar bhi unko padhna hai.

kitabe ke bad chhe nambaro ka mujakerah ho, sathoeyo se nambar bayan karaye jaye jab bhi talim shuroo ke jaye apne may se do sathoeyo ko talim ke gasht ke loeye bhej de-eya jaye, pandrah-bis minat bad voh aa jaye to doosre sathi chale jaye, is tarah basti wale ko talim may shariq karne ki

koahceeh hoti rahe, bahar neekalne ke jamane may rojanah subh aur bade sohar done waqt talim de-tin ghante ki jaye, aur apne maqam par rojanah isi tartib se ek ghanta talim ho ya ibteda'an jeetni der ahhbab jud sake.

mashvarah

kam ke takajo ko sochne, unki tartib qaim karne, un taqajo ko poora karne ki shakle banane may aur jo ahhbab awqat fareeg kare unki munaseeb tashqil ke leeye aur jo massail hon ahhbab ko mashvare may joda jaye, allah ke dhyan aur fekr ke sath dua'a mang kar mashvare may bethne mashvare may apni rai par israr aur amal karane ka jazba na ho, usse allah ki madade hat jati hai, jab rai talab ki jaye amanat samaj kar jo hat apne deel may ho keh di jaye, rai rakhne may narmi ho, keesi sathi ki raai se taqabul ka tarz na ho, meri rai may mere nafs ke shuroor shameel hai ye deel ke andar khyal ho, agar fesla keesi doosri rai par ho gaya to uski khushi ho ke mere shuroor se heefazat ho gai, aur agar apni rai par fesla ho jaye to khof ho aur joeyadah dua'ae mangi jaye, hamare yaha fesle ki bunyad kasrate rai nahi hai aur har mamle may harek se rai lena bhi jaroori nahi hai.

amir ko is bat ka yaqin ho ke in ahhbab ki fekr aur meel kar bethne ki barkat se allah jalle shanahu sahi baat khol denge, amir apne sap ko mashvarah ka mohtaj samje, rai lenne ke bad goro fekr se jo munaseeb samaj may asta ho woh keh de, bat is tarah rakhe ke keesi ki rai ka istichtsaf na ho, agar tabiate mukhtaleef ho to us bat par shoq aur ragbat ke sath aamadah kar le.

aur sathi amir ki bat par aese shoq se chale ke unki hi rai tei pai hai, agar uske bad amalun aesi shakal najar aaye ke hamari raai joeyadah munaseeb thi pheer bhi hargeez tanah na deeya jaye, ya ishara keenaya bhi na keeya jaye, isi may kher ka yaqin keeya jaye, jo amir ko tana de uske leeye sakht vaide aisi hai.

shabe jum'ah

jab mahollo ki masajeed may hafte ke do gashto ke jarye fi ghar ek aadmi tin cheello ke leeye neckalne ki aavaz lag rahi hogi, talimo aur tashihat par ahbab jud rahe honge, har masjid se tin deen ke leeye jama'ate neckalne ki koshe-rah ho rahi hogi to shabe jum'ah ka ijtema sahi mehej par hoga, aur kam ke badhne ki surte banegi, jumerat ko asar ke vaqt se mahollo ki masajeed ke ahbab apni apni jama'a-te ki surat may beestar aur khana sath lekar ijtema ki jag-ah par pahonche.

mashvare se aise ahbab se umoeman da'avat dechvai jaye jo mehnat ke medan may ho aur tabi'at par kam ke takaze galeeb hon, bahot hi fekr aur achtemam se tashkile ki jaye agar avqat vasaol na ho to rat ko bhi mehnat ki jaye re-re kar manga jaye, subh ko jama'ate ki tashkil karke heedayat de kar ravana keeyu jaye, tin deen ki mahollo se tayyar ho kar aai hui jama'ate umoeman sat-aath mil tak bheji jaye, har shabe jum'ah se tin cheello aur cheello ki ja-ma'ate ke neckalne ka rookh padna chahye, agar shabe ju-m'ah may khuda n-khasta taqaze poore na ho sake to sare hafte apne mahallo may pheer iske leeye kosheerah ki jaye aise asindah shabe juma'ah may mahollo se taqazo ke leeye loge ko tayyar karke laya jaye.

mehnat ka maqsad

bhai dosto kam bahot najuk hai, huzoor ﷺ ne ek mehnat farmai, is mehnat se sare insano ki sari jeendagi ke kamane khane, beeyah-shadi, mel-mulaqat, mamlat vagerah ke ta-reeqe may mukammal tabdeeliya aai, to aap ﷺ ne khud is mehnat ke keetne tariqe batlaye honge, hame abhi ye kam karte nahi aata aur na abhi haqiqi kam shuroo huva hai, kam us deen shuroo hoga jab iman aur yaqin allah ki mo-habbat, allah ke dhyan, aakherat ki fekr, allah ke kheso khasheeryat, johdo taqva se bhare huve log huzoor ﷺ ke aali akhlaq se muzayyan ho kar allah ki raza ke jazbe se makh-moor ho kar allah ki rah may jan dene ke shoq se kheenche

kheenche pheerenge,

hazrat umar r.a. farmate hai allah raham kare khaaleed r.a. par, uske deel ki tamanna soorif ye thi ke haq aur haq wale chamak jaye aur bateel aur bateel wale meet jaye, aur koi tamanna hi na thi.

abhi jo hamko kam ki barkate najar aa rahi hai woh kam shuroo hone se pehle ki barkate hai, jese huzoor ﷺ ki veela-dat ke waqt se hi barkate ka juhoor shuroo huva tha, Jekoon aal kam aur aal barkate chalis aal bad shuroo hui, abhi to iske leeye mehnat ho rahi hai ke kam karne wale tayyar ho jaye allah jalle shanahu kam unse lenge aur heedayat ke felane ka jarya unhi ko banayenge jeeke jeendagi apni da'-avat ke mutabeeq hadlegi, jeeunki jeendagiyo may tabdili na aayegi allah jalle shanahu unse apne din ka kam na lenge, ye nabeeyo wala kam hai.

is kam may agar apne ap ko usool sikhne ka mohtasaj na samja gaya aur usoolo ke mutabeeq kam na huva to sukht feetno ka khatra hai, huzoor ﷺ ne jab bahar mulko may kam shuroo karna ka iradah farmaya to pehle tamam sahaaba ko tin-tin deen tak targib di aur pheer farmaya ke jees tarz par yahan kam huva hai beelkul isi tarz par bahar ja kar bhi karna hai, is kam ki noiyat yehi hai, maqam jahan muasharat mosam vagerah ke aetbar se is kam ke usool nahi badalte, is kam ki mahaaj aur usoolo ko sikhne ke aur qaim rehne ke leeye is feeza may aana aur har-bar aate rehna intezhai jaruri hai, jaha hazrat rh. ne jan khapai thi, aur unke sath ikhtilat bhi bahot jaruri hai jo is jaddo-jehad may hazrat rh. ke sath the aur jab se ab tak is feeza may aur kam may musalsal lage huve hai, iske bager kam ka apne mahaaj aur usoolo par qaim rehna b-jahceer mumkeen nahi, isleeye apne kam karne wale ahbab ko aesi feeza may ach-tamam se nobat b-nobat bhejte rahe.

tariqa-e kar

tamam ambeeys a apne-apne jamane may keesi n keesi naqsh ke muqable par aaye aur bataya ke kaamyabi ka-

is naqshe se beekul ta'alluq nahi hai, kamyabi ka ta'alluq harabe rast allah jalle shanahu ki zate nahi se hai, agar amal thik honge, allah jalle shanahu chhote naqshe may bhi kamyab kar denge aur amal kharab honge allah jalle shanahu hade-hade naqshe tod kar nakam karke deekhayenge, kamyab hone ke leye is naqshe may amal thik karo, har nabi ne apne ra'aejul waqt naqshe ke muqable par mehnat ki aur hazrat muhammad ﷺ tamam aksariyat, hukoomat, maal, jara'at aur san'at ke naqshe ke muqable par tashrif laaye, aapki mehnat in naqshe se nahi chali.

aapki mehnat mujahado aur qurbaneeyo se chali hai, bateel ta'ayyush ke naqshe se pheelta hai, to haq taklife uthane se pheelta hai, bateel mulko mal se chamakta hai to haq fakro-gurbat ki mashaqqato may chamakta hai, jeetne feetne mulko mal aur ta'ayyush ki bunyad par laye ja rahe hai unka tod haq ke leye fakro gurbat aur tkalif bardasht karne may hai, ab is kam ke jarye ummat may mujahada aur qurbani ki istedad peda karni hai.

ahkkame musafeer musafeer keese kahenge

jo koi tin manjeel yani 48 mil (77 1/4 ki.mi.) chalne ka qasd karke neekle woh shariat ke quide se musafeer hai, apne maqam se jees maqam par jana hai vaha tak sava satattar ki.mi. hona chahye na ke gaav ya shahar ki had se-jab apne shahar ya gaav ki aabadi se bahar neekal jaye (chabe shahar keetna hi bada ho jese bambal) to sharayi usool ke mutabeq musafeer ban jayenge, aur jab vapasi hogi to gaav ya shahar ki aabadi shuroo hote hi muqim ban jayenge, aabadi may feenaye meesar bhi dakheel hai yani qabrastan ghod dod ya kachra dalne ki muta'ayyan jagah vagerah ko feenaye meesar kehte hai.

jees jaga jane ka irada hai vaha jane ke liye aga do raste hai, ek najdik ka doosra door ka to jees raste se safar karna hai usika aetehar hoga, agar door ke raste se ja raha hai-

aur vapasi may najdik wale raste se aa raha hai to agar pandrah deen thaheer kar aa raha hai to muqim hi rahega, qasar na kare, aur agar pandrah deen kahi thehra nahi hai to musafeer hi rahega, apni sabadi tak qasar hi kare.

jab koi shakhs apne vatan se safar karne lage to uske leeye mustahab yehe ke do rakat namaz ghar may padh kar safar shuroo kare, aur jab safar se vapas aaye to mustahab yehe ke pehle masjeed ja kar do rakat namaz padh le uske bad apne ghar jaye.

jo koi sharayi musafeer ho woh zohar, asar aur isha ki farz do rakat padhe, aur sunnato ka hukam yehe ke jaldi ho to fajr ki sunnato ke alavah aur sunnate chhod dena durust hai, warna sunnate poori padhe, usmay kami nahi hai, aur fajr, magroob aur veetr ki namaz may bhi koi kami nahi hai.

muqim kab honge

agar raste may kahi thaheer gaye aur agar pandrah deen ya usse jeeudah thaheerne ki neeyat kar li to ab musafeer nahi rahe, balke muqim ho gaye, isleeye ab namaze poori padhe,

pheer agar neeyat badal gayi aur pandrah deen se pehle jane ka iradah kar leeya tab bhi musafeer na rahe, namaze puri hi padhni padegi, aur agar do mukhtaleef jagaho par pandrah deen thaheerne ki neeyat ho ke phula gau may das deen rahunga aur uske najdiq doosre gau may panch deen, to musafeer hi rahenge, muqim na honge.

keesi door daraj shahar jane ke irade se ghar se neekle aur vaha par pandrah deen ya usse jeeudah rehne ki neeyat shuroo hi se karli to raste may qasar kare aur jab us shahar ki had may dakhool ho jaye ab qasar nahi hai, namaze puri padhe.

safar sharayi ho ya ger sharayi aur safar ke sah sathi hajir hon to bhi rel-gadi ya steshan par azan kehna mustahab hai, yani agar ba-jama'at namaz padhni ho to azan kehna chahye is shart ke sath ke feetna ya haasi mazaq ka andesha na ho.

qeeble ki tahqiq

agar keesi aesi jagah hai jaha qeeble ma'loom nahi hai ke koe taraf hai? aur na vaha ko aesa shakhs hai joes se puchh sake to apne deel may soche aur joes taraf deel gavahi de us taraf padh le, agar he soche padhega to namaz nahi hogi, balke agar haad may ma'aloome ho jaye ke sahi qeeble hi ki taraf rookh karke padhi hai tab bhi namaz nahi hogi, aur agar vaha aadmi mo'jood hai aur bager poochhe namaz padhi to bhi namaz nahi hogi, aur ko'i batlane wala na meela aur deel ki gavahi par namaz padh li, pheer ma'aloome huva ke joes taraf namaz padhi hai us taraf qeeble nahi hai to bhi namaz ho gayi.

agar qeeblah ki mukhaleef seemt may namaz padhta tha pheer namaz hi may ma'aloome ho gaya ke qeeble is taraf nahi balke doosri taraf hai to namaz hi may ghoom jaaye, ma'aloome hone ke bad qeeble ki taraf na pheerega to namaz nahi hogi.

qeeble ma'aloome na hone ki soorat may jama'at se namaz padhi jaye to usmay imam aur muqtadi sab ko apne galib guman par amal karna chahye, lekeen agar keesi muqtadi ka guman imam ke kheelaaf hoga to uski namaz us imam ke piche nahi hogi, isleeye ke uske najdik imam galti par hai, aur keesi ko galti par samajh kar uski iqtida jaaz nahi hai.

rel gadi ya kashti chal rahi hai aur namaz ka vaqt aa gaya to chalti rel ya kashti hi may namaz padh le, agar khade ho kar namaz padhne may sar ghumne ka ya geer jane ka dar hai to beth kar namaz padhe, agar khade ho kar namaz padhne ki qudrat hone ke havajood beth kar namaz padhega to namaz na hogi, doraane namaz rel ghum gayi aur qeeble doosri taraf ho gaya to namaz hi may ghum jaye aur qeeble ki taraf munh kar le.

agar khade ho kar namaz padhne ki jagah nahi hai to beth kar padh le ke qaza na ho, pheer jaga meelne par khade ho kar pheer se padh le, agar rel gadi may itni bhiid hai ke-

rukoo sajda nahi kar sakte aur na qeebla rookh ho kar namaz padh sakte hai aur na niche utar kar padh sakte hai to is mushkeel may bager qeebla rookh aur qayam vagerah ke namaz padh le aur bad may lota le.

rel gadi ke isteenja khane may jo pani hai voh paak hai agar vaha pani mojood hai to tayammum nahi kar sakte, lekeen rel gadi may pani par tamam musafeer ka haq hai is leeye jeeiyadah istemal na kare, aur agar hath dhone wale tak may vuzoo kare to pani niche geera kar farsa ko kharab na kare.

tayammum kab kare ?

agar rel gadi may pani na ho aur ummid ho ke sane wale steshan par pani meel jayega aur rel namaz ke vaqt ke andar steshan pahonch jayegi to tayammum na kare balke namaz ke sakhari vaqt tak intejar karna chahye, aur agar mustahab vaqt may pani meelne ki ummid na ho aur steshan ek mil ya us se jeeiyadah door ho to der na kare balke mustahab vaqt ke andar tayammum karke namaz padh le, agar tayammum karke namaz padh raha hai aur rel gadi steshan se ek k. m. se kam fasle par pahonch gai to ab namaz bateel ho jayegi, b-sharte ke steshan par pani meel sakta ho.

tayammum usi chiz par jaiz hai jo jalane se na jale aur pighla ne se na pighle, masalan meetti, ret vagerah is leeye agar rel-gadi ki diwar par ya sit par itni gard ho ke haath marne se dhool hath may lag jaye to us par tayammum durust hai, agar gard hath may na lage to tayammum durust nahi.

insan shurai musafeer kab banta hai ?

- (1) shurai safar yani sava satattar k.m. safar ka iradah ho.
- (2) safar ke shuroo hi se shurai safar ka iradah ho.
- (3) isi irade ke sath apne maqam se bahar neekal jaye.

jese shakhs may ye tino sharte pai jayegi voh shariat ke quide se musafeer hai, jab ye aadmi shurai safar ke irade se safar shuroo kar ke apni aabadi se bahar neekal gaya to ab us par musafeer ke ahkam jari honge.

chand rojah hai jindagi

chand rojah hai ye jindagi ki bahar

dil laga is se na gafeel jeenhar

umr apni yun na gafilat may gujar

hoshyar ac mahve gafilat hoshyar

ek deen marna hai aakheer mot hai

kar le jo karna hai aakheer mot hai

ye he lutfo aese duniya chand roj

hai ye jamo mina chand roj

dare fani may hai rehna chand roj

ab too karle kaare uqba chand roj

ek deen marna hai aakheer mot hai

karle jo karna hai aakheer mot hai

ho rahi hai umr meesle baraf kam

chupke chupke rafta rafta dam badam

sans hai ek reh-rave mulke adam

daf'atan ek roj ye jayega dam

aakherat ki feekr karna hai huzoor

jesi karni vesi bharni hai huzoor

jindagi ek deen gujarni hai jaroor

qabr may mayyat utarni hai jaroor

aane wali kees se tali jayegi

jan thehri jane wali jayegi

rooh rag-rag se neekali jayegi

tuj pe ek deen khak dali jayegi

lakh ho qabje may tere simo zar

lakh ho bali pe teri chara gar

lakh too mehle ke andar chhup magar

mot se hargij nahi koi mafar

bahre gafilat pe teri hasti nahi

dekh, jannat itni sasti nahi

reh gujar duniya hai, ye hasti nahi

jaye aese ishrato masti nahi

gunaho ki nahosrat

'vazarooh saheerul lemi v-bateenah'

aur chhod de khula huva gunah aur chhoopa huva
gunah allah jalle shanahu ki na-farmani karne ko aur nabi
ki mubarak sunnato se roo-gardani karne ko kehnte hai,

gunaho ke nuqsanat ka ilm

imam gasali rh.ne leekha hai ke aaleem voh shakhs hai jee
per gunah ke nuqsanat achhi tarah vajeh ho jaaye, goya
jo shakhs gunah ke nuqsanat se jeetna jeeyadah vaqceef
hoga voh utna hi bada aaleem hoga, ke jab insan keesi chij
ke nuqsanat se vaqceef hoga to voh usse bachta hai, ye insan
ki feetrat hai, meesal ke tor par(1) insan zahar ke nuqsanat
se vaqceef hota hai isleeye voh usse bachta hai, agar usko ye
hata deya jaye ke uske samne jo ek hajar beeskeet pade hai
un may se navro mannaave beedkul thik hai, seerf ek may
zahar hai aap kha leejeye, to kya voh khayega? voh insan
kahoga ke kya pata jeesko may kha raha hun usi may zahar
ho,lekeen ek bachcha jo ise vaqceef nahi hai us bachche ko
ek beeskeet pakda'ae aue usse kahe ke ye zahar wala hai tum
kha lo, to pheer bhi voh bachha kha lega, isleeye ke voh uske
nuqsanat se vaqceef nahi hai.

(2) isi tarah ham sanp ke nuqsanat se vaqceef hai, har
chhote bade ke ma'aaloom hai ke agar sanp kaat le to insan
mar jata hai, hatta ke agar koi palasteek ka bana huva sanp
bhi deekhai de to log dar se bhag jate hai, bada sanp to kya
agar chhota sa bachcha bhi keesi ke ghar may najar aa jaye
to aourte shor macha deti hai.

(3) agar ham jante hon ke haj log rat ko daka dalte hai
voh logo ke gharo ke loot bhi lete hai aur haj avqat unko jan
se mar bhi dete hai, yaha tak ke haj dareendah seefat dakoo
izate bhi khurab kar dete hai, to insan ke deel may dakoo
ka ek dar sa rehta hai, agar koi bhi na-vaqceef banda raat ko
aap ke ghar ka darvajah khat-khataye to aap kabhi bhi kh-
olne ke leeye tayyar nahi hote, voh keetni bhi mannat sama-
jat kare lekin-

jab tak woh apna poorā ta'arūf na karaye darvajah nahi kh-
olenge, kyonke mumkeen he ke woh dakoo hi ho.

jab ye meesale samaj may aa gayi to ye bate bhi jahan
may rakhye ke (1) nafs ki khavahish hamare leeye zahar ki
meesal hai, nafs hamare man may gunaho ke khyalat peda
karta hai woh zahar ke manecod hai, jese tarah insan zahrile
beeskoet ki da'avat qabool nahi karta isi tarah gunaho ke jo
beeskoet nafs pesh karta hai ke ye bhi kar lo, ye bhi kar lo, to
aadmi ko chahye ke woh apne nafs ki bhi woh bate qabool na
kare, aur yehi soche ke is khaheesh ke poorā karne may za-
har hai, lehaiza in khaheeshat ko agar mai poori karunga to
ruhani mot mar jaunga.

(2) isi tarah boore dost ki meesal samp ki tarah hai, farsd
ke maqola hai 'yare bad badtar buvad az mare bad' yani bo-
ora dost boore samp se bhi jeeypadah nuqsan deh hota hai, is
leeye ke boore samp ne knat leeya to insan ki jeesmaani mot
vaqe'a ho jati hai, lekeen agar boore dost ne kat leeya to in-
san ki ruhani mot vaqe'a ho jati hai.

balke boora dost shetan se bhi jeeypadah boora hota hai,
isleeye ke shetan insan ke deel may seerf gunaho ka iradah
ya khyal dalta hai, majboor nahi karta, lekeen boora dost na
seerf gunaho ka khyal hi deel may dalta hai balke hath pak-
ad kar gunah bhi karva leta hai, to boora dost samp aur she-
tan dono se boora huva.

isi tarah chunke ham dakoo ke nuqsanat se vaqeef hote
hai isleeye uske kehne par ghar ka darvajah nahi kholte, she-
tan ki meesal hamare iman ke dakoo ki manecod hai, jese
dakoo moqe ki talash may hota hai ke may uske ghar may
aese vaqt may pohchu jab ke may ghar ka safaya kardo, sh-
etan bhi isi intejar may rahata hai aur har vaqt woh ilme aa-
dam ke qalb ki taraf mutavajjeh rehta hai, jab woh bande ko
zikr karta dekhta hai to woh piche hata rehta hai aur jese
hi usko gafeel pata hai to usi vaqt qalb ke andar apna vaar
karne shuroo kar deta hai, jab ham shetan ke nuqsanaat se
vaqeef henge to pheer ham-

shetanani vasavees ko leeye apne deel ke darvaaje kabhi nahi kholenge, take ham shetan ke vasavees se bach sake.

neki aur gunah may farq


jab keesi insan ke najdiq neki aur gunah may farq hi nahi hota to voh ek taraf gunah bhi kar raha hota hai aur doosri taraf tasbeeh bhi pherta rehta hai, iske pas ilm behi nahi, aur agar ilm hai to ilme nafe'a se mahroom hai, allah jaale sh-anahu ne kalame pak may irshad farmaya 'a-fara'ay-t ma-neet-takha-j ilahahu havahu v-a-dallahullahu ala ilmi' kya aapne usko dekha hai jeeane apni khavaheesh ko apna ma-'abood bana leeya hai, allah ne ilm ke ba-vajood usko gum-rah kar deeya.

neki aur gunah ka vohi farq hai jo roshni aur andhere ka hai, agar keesi jagah andhera ho to vaha insan ko sanp-beechhu najar hi nahi aate aur voh unse bach nahi sakta, jese hi roshni anti hai sanp-beechhu ka pata chal jata hai, isi tarah insan ke paas ilm ka noor hota hai, us noor ke aate hi gunaho ke sanp-beechhu uske samne vajeh ho jate hai, phe-er voh insan us sanp-beechhu se bachne ki kosheesh karta hai aam log to kabhi-kabhi aesi nekeeya kar bhi lete hai jesi avleeya allah karte hai, khoob rujooa ilallah ke sath namaz padhte hai, aur deel may noor aa jata hai, aur jab masjid se bahar neekalte hai to ghar pahonchne se pehle-pehle joetna noor aaya tha sab khatam ho jata hai, ya to keesi ki gibat karli ya bad najari ke vajah se voh noor khatam ho jata hai.

lambi-lambi ibadate karne ke bajaye gunaho se jeeyadah bache, bhale hi nafli a'amal kuchh na kare magar gunaho se bache to voh allah ka vali hai, kyonke uski jeendagi may mu'aaseyat nahi hai, hamare vujood se koi bhi kam shari'ato sunnat ke kheelaaf na ho, ham apne ilm aur iradah se koi gunah na karen, agar ye hat aapne pa li to samaj leejye ke aapko veelayat ka darja haseel ho gaya, kalame pak may irshad hai 'in-n avleeyanhu illal muttqoon' allah ke vali to voh hai jo allah se darne wale hote hai.

ye bhi yad rakhe ke kuchh karne ka nam taqva nahi balki kuchh bhi na karne ko taqva kehte hai, yani woh bate jeein se allah naraaj hota hai unko na karna taqva kehlata hai, mote afaas may taqva yehe ke har us kam se bache jees ko karne se kal qayamat ke deen koi hamara gareban pakadne wala ho, lehaaja gunaho se bachna lambi-lambi nafai ibadate karne se jecyadah aham hai, ek aadmi lambi-lambi ibadate karta hai uske sath-sath gilhat bhi karta hai aur logon ke deel bhi dukhta hai, to woh bichara to faqir hai, kal qayamat ke deen jab woh pesh hoga to ye haq wale uski sari ibadate le kar chale jayenge balki unke gunah uske sar par dal deeye jayenge.

ek hadise pak may hai 'al veeqsyntu khayrum meenal ilaj' yani parhej ilaj se behtar hai, ek aadmi ko najla suqam ho aur woh davai bhi khaye aur sath-sath aaiskrim bhi khaye to uski bimari thik nahi hogi, doktor kahega ke pehle parhej karo tab davai faida degi, isi तरह ulma kehte hai ke pehle gunaho se parhej karo tab zikro ibadat ka faida hoga, isleeye ham apne jeesam ko gunaho se bachaye, allah ki na-farmani na kare, ham subah utho to deel may ye neeyat ho ke mai ne aaj koi gunah nahi karna, pheer subah se sham tak is kosheesh may lage rahe ke, aankh se koi gunah na ho jabaan se koi gunah na ho, kaan se koi gunah na ho, sharm-gaah se koi gunah na ho, haath paav se koi gunah na ho,

khavaja abul hasan kheerqani rh. farmate hai ke jees hande ne koi deen gunaho ke bager gujara, aesa hai jese us ne woh deen nahi  ki malyyat may gujara, isleeye rojana subh uth kar allah se ye dua'a mange ke se maleek mai aaj ka deen aesa gujarna chahta hun ke tere hukam ki na-farmani na ho isko tamanna bana kar manga kare, agar koi ek deen bhi hamari jindagi may aesa harva to ham ummid kar sakte hai ke us deen ki barqat se qayamat ke deen ham par allah ki rahmat ho jayegi.

gunah najasat ke maneend hota hai

gunah bateeni aetabar se najasat ke maneend hota hai, chunarhe jees urv se bhi gunah karte hai, hamara woh urv bateeni aetabar se napak ho jata hai, aankh ne galat dekha to aankh napak ho gai,

jaban se juth bola to jaban napak ho gaye,

kan se gibat suni to kan napak ho gaye,

hatho se chori ki to hath napak ho gaye,

pau se galat kam ke leeye chal kar gaye to pau napak ho gaye aarm-gah se hadkari ki to sharm-gah napak ho gayi, lek-oen agar sarapa gunah may muhteela hokar bhi tova-taih ho jayega to allah jalle shanahu usko bhi pak farma denge.

gunaho ki badboo

najasat ki tarah gunaho ke andar bhi badboo hoti hai, lehaia insan jeen a'aza se gunah karta hai un a'aza se bateeni tor par badboo aati hai, hadise pak may aaya hai ke insan jab juth bolta hai to uske munh se badboo aati hai hatta ke farceshte isse taklif mahsoos karte hai aur usse door ho jate hai.

ek hadis may aaya hai ke jab aadmi ki vafat ka vaqt qarib aata hai to maleekul movt ke sath aane wale doosre farishte us aadmi ke a'aza ko sunghte hai, jeen-jeen a'aza se usne gunah keeye hote hai un a'aza se unko badboo mahsoos hoti hai (jees tarah bache huve khane ko sungh kar sovrste pata laga leti hai ke ye thik hai yn kharab) agar un may gunaho ki badboo hoti hai to unhen pata chal jata hai aur woh us bande ki peetai shuroo kar dete hai aur jo tova-taih hone wala neko kar insan hota hai uske a'aza gunaho se pak hote hai unse badboo mahsoos nahi hoti.

gunaho ki ye badboo seerf dunyavi jindagi may aur mot ke vaqt hi farceshte ko mahsoos nahi hoti balke jahannam may padne ke bad bhi unke a'aza se badboo mahsoos hogi, chunarhe hadise pak may aaya hai ke jo insan zinakar hai jahannam may jane ke bewajud unki sharm-gaho se aesi-

badhoo dar hava neeklegi ke sare jahannamiyo ko pareshan kar degi aur voh kabenge ke tere jeesam se koi badboo neekalti hai jees ne jahannam ke andar hamari taklif may ijafa kar deeya.

neki ki khushboo

neki may khushboo hoti hai lehaja nek logo ke a'aza se khushbu aati rehti hai, agar ham neko kar ban jayenge to hamare jeesam se bhi bateeni tor par khushboo aayegi, haj hazrat ke andar to neki ke itni khushboo badhadi jati hai ke voh logo ko jaheer may bhi mahsoos hoti hai, masalan khud nabi ﷺ ke mubarak pasine se itni khushboo aati thi ke umme sulem r.a. aap ﷺ ke pasine mubarak ko shishi may bhar leeya karti thi, puchha ke tum aesa kyun karti ho, to arz keeya ke ham is mubarak pasine ke qatro ko jab khushboo may meelate hai to khushboo ki mahak may ijafa ho jata hai, madina tayyeba may dulhane bhi voh pasina b-tore khushboo istemal karti thi.

sayyedena aboo bakar r.a. ko allah ne gunaho se mahfooz keeya huva tha, jeeski vajah se unke badan se khushboo aaya karti thi, hazrat umar r.a. ki reevayat heke aboo bakar r.a. ke jeesam se aesi khushboo aati thi jo mushq ki khushboo se bhi behtar huva karti thi.

qabr may badan kharab hone ki vajah

kuchh chije aesi hoti hai jeen may kharab hone ka madda movjood hota hai aur voh chand ghanto may hi kharab ho jati hai aur kuchh chijo may kharab hone ka madda nahi hota lehaja voh sale padi rabe to bhi kharab nahi hoti, isi tarah gunaho ke andar kharab karne ka madda movjood hota hai, kyonke voh najasat ke manecnd hote hai, aur najasat badhoo phelatati hai, jees se chije kharab ho jati hai, isi leeye gunaho ke asarat ki vajah se qabro ke andar badan kharab ho jate hai, aur kido ki giza hante hai, aur neki ke andar khushboo hoti hai aur khushboo ko aap jeetna area dhaop kar rakhenge voh khushboo hi rahegi, lehaza jo insan dunya may tohba-taib ho kar marega uske upar gunaho ke-

asarat nahi honge, ye banda qabr may bhi chala gaya to us ka jeesam qabr may bhi nahi galega aur sadega, kyonke unhe ne apne ilm aur irade se gunah nahi keeya hota, isi le-
eye unki laash qabro may mahfooz rehti hai.

ambeyya keeram ke bare may to hadise pak may aa gaya ke unke jismo ko jamin par haram kar deeya gaya hai isi tarah jo ambeyya ke varces hote hai aur woh gunaho se apne ko bachate hai, chunka unke jeesmo may gunaho ki najasat nahi hoti isleeye jab unke jeesmo ko qabro may rakha jata hai to allah ki jamin unke jeesmo ko bhi nahi gala sakti aur kide bhi unke jeesmo may nahi padte, isi leeye haj aileeya allah ke jeesam qabrastan ki khudai ke vaqt beelkul sahi saleem paye gaye kyonke unke jeesam may gunaho ke asarat nahi the.

kai aise neko kar bhi hote hai ke unke jeesam ki khushboo ne qabr ki meetti ko bhi khushboodar bana deeya, chunanche imam bukhari rh. ka vaqeya mashhoor hai ke jab unko qabr may dafan keeya gaya to qabr ki meetti se khushboo aati rahi, is tarah ke vaqeat bahot se allah walo ke aath pesh aate hai.

ek musallemah haqiqat

ham jab bhi gunah karte hai samaj le ke ham us vaqt apne upar najasat mal rahe hote hai agar in najasato ko ham to-
vahi keeye bager apne sath le kar qabr may chle gaye to vaha ye najasat jaroor badboo phelayegi, aur badboo se kide peda honge, balke nasasato may to vese hi kide peda ho jate hai, pheer hamare jeesam ko kide hi khayenge aur kya hoga ? is leeye ham gunaho se bache aur apne jeesam may neki ki khushboo peda kare, pheer aap dekhenge ke allah ta'ala is dunya may bhi khushboo ke asarat deekhayenge aur aakherat may bhi insha-allah uske asaraat meelenge, ta-ham ye ek musallemah haqiqat hai ke jabtak ham apne deel se gunaho ka mel-kuchel nahi utarenge us vaqt tak hamay allah jalle chanaha ka vasil nasib nahi ho sakega, jabtak qalb par gunaho ki mel-meetti rahegi tabtak deel ka-

ta'alluq allah jalle shanahu ke sath nahi ho sakta, isleeyee hamare chahye ke ham gunaho se sachchi-pakki tovbah kare, jabtak ham gunaho ki jaan nahi chhodenge us vaqt tak pa-resanya hamari jaan nahi chhodega.

gunaho ke mujeer asarat

yad rakhsa ke agar ham gunah karenge to gunaho ke asarat se nahi bach sakenge, allah ka irshad hai 'many ya'amal su-any yuj-¹ beeh' jeezne bhi burai ki usko uski saja meelegi, is may koi istisna nahi ke taleebe ilm ko chhod deeya jayega ya ulma ko chhod deeya jayega ya sufeyo ko chhod deeya jayega, nahi balke jaroor asarat padenge, baraf ho aur thandi hava na lage.

aag ho aur garam na lage.

gunah ho aur uske boore asarat na ho ye kese ho sakta hai? yad rakhe ke gunaho ki saja jaroor meelti hai, jo shakhs al-lah ta'ala ki na-farmanya karta hai allah ta'ala isi dunya may usko kuchh naqd saja dete hai aur aakhirat may to sa-ja meelegi hi sahi, isko kehnte hai adle ka badla.

adle insaf faqt hashr par mo'wqoof nahi

jindagi khud bhi gunaho ki saja deti hai

is dunya may bhi insan ko gunaho ki saja meelkar rehti hai, khwah hamay uaka ahsas ho ya na ho, har avqat vaqei ha-may pata nahi chalta ke ham apne gunaho ki vajah se keen keen ne'amato se mahroom ho rahe hai, gunaho ke be-shu-mar qabih aur mazmoon asarat hai jo qalb aur jeesam, du-nya aur aakhirat dono ke haq may muzeer hai.

✦ gunaho ki vajah se insan ki quvvate hafezah kam ho jati hai, imam shafei rh. ne apne ustaz imam vaqia rh. se yaad dast ki kami ki shooqayat ki to ustaz ne farmaya se taleebe ilm gunaho se bach javo, kyonke ilm allah ka noor hai aur allah ka noor keesi gunahgar ko ata nahi keeya jata.

✦ gunaho ki vajah se jeesmani quvvat ki ne'amat se mahro-omi ho jati hai.

✦ gunaho ka agar keesi aur ko pata chal jaye to izat ke ba-jaye zillat meelti hai.

✦ aap خ ka irabad hai ke agar tum doosre ki aorto ke saath parhejgari ka mamla karoge to tumhari aorto ke saath bhi parhejgari ka mamla keeya jayega, yani jo banda doosre ki izat kharab karta hai uski khud apni izat bhi kharab hoti hai.

✦ gunaho ki vajah se insan munaajat ki lazzat se mahroom ho jata hai.

✦ gunaho ki vajah se tahajjud ki pabandi chhin li jati hai, ek andri dua'a mangte huve ro raha tha, keesi duere andri ne socha ke ye reeyakari ki vajah se ro raha hai, iski is had-gumani ki vajah se use chhe mah tak tahajjud ki pabandi se mahroom kar deeya gaya.

✦ gunaho ki vajah se insan ko allah ta'ala takbire ula se mahroom kar dete hai, ham se sunnate chhut rahi hoti hai aur hame ahsas hi nahi hota ke ham keetni badi ne'amat se mahroom ho rahe hai, ham se mukhtaleef avqat ki masnun dua'aye dandesta tor par chhut rahi hoti hai aur hame ahsas hi nahi hota ke ham apna kitna nuqsan kar rahe hote hai.

✦ gunaho ki kasrat ki vajah se gunaho ki burai ka ahsas deel se neekal jata hai, ghanavna pan kam ho jata hai, aur insan gunah ko halka samaj kar karta rehta hai.

✦ gunaho ki vajah se uloomo ma'areef samajne ki tovfik chhin li jati hai, aur bande ko pata hi nahi hota.

✦ gunaho ki kasrat ke vajah se ilm par amal karne ki tovfik chhin li jati hai.

✦ gunaho ki vajah se ilm ka fex jari nahi hota, aur insan abtar yani roohani tor par la-valad ban jata hai.

✦ gunaho ki vajah se insan ki hat ka asar khatam ho jaata hai, yehi vajah hai ke aaj vaize khush ilhan to meel jate hai magar unki bate sar se gujar jati hai.

✦ allah ki na-farmani karne ki vajah se us insan ke ma-ta-hat log uski na-farmani krite hai, hazrat fuzel been aya rh. farmate hai ke jab kabhi mujse allah ta'ala ka hukam manne may kotehi huyi to mai ne naka asar ya to apni bivi may

dekha ya bandi may ya sawari ke janvar may dekha.

✦ gunaho ki vajah se insan har waqt pareshani(tenshan)ka sheekar rehta hai, ye ho hi nahi sakta ke insan gunah ka irt-eqab bhi kare aur use hamesha ka sukoon bhi nasib ho jaye aaj log gunaho ke raste se sukoon ke mutlaahi najar ante hai jab ke ye unki kham-khyali hai, sukoon usi soorat may ha-seel ho sakta hai jab ke allah ki raza wale kam keeye jaye.

✦ gunaho ki vajah se insan ke rezaqe halal may tangi kardi jati hai,'v-man a'ara-d an zeekree f-in-n lahu maishatan danqa'.

✦ gunah karne wale insan ko allah se vehshat si ho jati hai woh jo uss hota hai,pyar hota hai,mohabbat hoti hai woh aab khatam ho jati hai, deel nahi lagta allah ke sikh may, allah ke taskere may, allah ki bato may, aur na allah wale ke pas deel lagta hai.

✦ gunaho ki vajah se us bande ke logo se bhi vehshat ho jati hai.

✦ gunaho ki vajah se us bande ke leeye kamyabi ke darwaje band kar deeye jate hai, taqva ikhteeyar karne se allah khud us bande ke wakil ban kar uske kam ko sanwar dete hai, aur jab gunah karta hai to allah ta'ala neegabe pher lete hai, pheer baute kam bhi beegad jate hai.

✦ gunaho ki vajah se bande ka badan aur deel andar se kamzor ho jate hai, dekhne may bade taqatwar najar aayenge magar andar se bujdeeli hogi.

✦ gunaho ki vajah se insan ta'at se mahroom ho jata hai, yani aaj ek gunah keeya, ek neki se mahroom huva, kal doosri neki se, parsoo tisri neki se,pehle jama'at may jata tha, waqt lagata tha,aahcesta-aahcesta chehla chhuta,phoor seh roja chhuta, phoor shabe jum'ah chhuti, phoor jahoori sunnat bhi chhuti, tab ja kar pata chalta he ke gunaho ka asar kya hota hai.

✦ ek gunah ki vajah se doosre gunah ka darvajah khulta hai.

✦ gunah karna dushmanane khuda ke sath mushabehat hai, jeen ko allah ne apna dushman farmaya he, har gunah keesi

na keesi dushman-e khuda ki miras hai.

✦ gunah ki vajah se tovhah ki tovf-eq ehhu li jaati hai, ek buzurg lekhata hai ke se dost tera tovhah ki ummid par gunah karte rehna aur jindagi ki ummid par tovhah ke mo'a-khkhah karte rehna ye is bat ki dalil hai ke teri aqal ka chh-rag gul ho gayn.

✦ gunah ki vajah se insan ki aqal may fasaad aa jata hai, aqal thik nahi rehti, banda sahi fesla nahi kar pata, jo chh- nake leeye nuqsan deh hoti hai usi ka vah fesla kar raha ho- ta hai, aqal may futoor aa jata hai, feetrat ke kheelaf sochta hai, ab batavo kuchh aorto ke parda uchha nahi lagta.

✦ gunah ki vajah se insan allah jalle shanahu ki najre se geer jata hai, keetni badi he ye saja ke shahenshah-e haqiqi ki neegah se banda geer jaye, allah jalle shanahu ki pakad bahot badi aur bahot sakht hoti hai, ek reevayat may he ke jab allah keesi se naraj hote hai to us par la'anat bhejte hai, aur allah ki la'anat ka asar sat pushto tak baqi rehta hai, allah ham sab ki beefazat farmaye.

✦ bar-bar gunah karne ki vajah se insan ke leeye sakhti la- mbe may kalma padhna mushkeel ho jata hai, jeetne jeeya- dah gunah karega utni hi jaban bojhil ho jayegi, kabira gu- nah par israr karte rehna beel-nakheer iman ke salab hone ka jarya ban jata hai.

inke alavah bhi ulma ne bahot se boore asarat aur nataij batlaye hai, allah ka qanoon sachcha hai, jesi karni vesi bharni na maane to kar ke dekh. jannat bhi hai jahannam bhi hai na mane to mar ke dekh. ye to he hi nahi sakta ke ek banda man-mani kare, shari'at ki kheelaf varji kare aur us par ajab na aaye, magar saja meelne ke tin tariqe hai.

saja ke tin tariqe

(1) pehle ko kehate hai 'naqir' (tambih) ke bande ne gunah keeyo parvar digar ne koi musibat bhej di, aur jb gam aata hai, pareshani aati hai, musibat aati hai, to banda pheer gunah karte huve darta hai, aur aesa kyun hota hai? is leeye

ke allah us par maherban hai, agar banda gaffat karta hai, to allah ta'ala usko jagane ko leeye parwahanya sevan bhejte hai, yad rakhna ! khushya sulati hai aur gam jagate hai. (2) doosre ko kehnte hai 'takhir' kabhi-kabhi saja may takhir hoti hai, ke gunah to banda kar leta hai magar allah ta'ala rhodi mohlat dete hai, rassi dhili kar dete hai, naraajgi ki wajah se, achha bhai tum kar lo jo karna hai, pheer ham tumhara bandobast karte hai, aur ye bada khatarnak hota hai.

chunanche hazrat juned bagdadi rh. ka ek shageerda tha nane boori najar kahi dali, natija kya neekla? ke bis sal had qura'an majid ka heefa bhool gaya, bahot darne ki bat hai, gunah javani may keeye aur allah ne bivi ko budhape may nafarman bana deeya, avlad ma ke saath ho gayi, budhaape may bivi ka na-murvafeeq ho jana bahot badi saja hai.

(3) ek usse bhi jecyadah muhleek saja hai, usko kehnte hai 'khfya tadbir' ke allah ta'ala is tarah saja dete hai, ke bande ko pata bhi nahi chalta ke saja meel rahi hai ya nahi, ye sab se khatarnak ebij hoti hai, masalan jaheer may ye apni mamani kar raha hai, gunah kar raha hai, kheelafe shariat kam kar raha hai, aur allah ta'ala ne'amate aur jecyadah kar dete hai, karobar bhi badh raha hai, aur vah-vah bhi ho rahi hai, izzate bhi meel rahi hai, to ye khufya tadbir hoti hai allah ka irshad hai 'jab voh qom ke log bhool gaye jo hamne unko nasihat ki thi hamne har ne'amat ke darvaaje un par khol deeye, hatta ke jab bade khush ho gaye ke hame ye sab kuchh meel gaya, hamne achanak un logo ko pakad leeya' ye jo allah ki achanak pakad hoti hai ye badi dardnak hoti hai, allah apni pakad se ham sab ko bachaye. aamin.

kabhi keesi gunah ko halka na samje, hafiz ihne qayyum rh. farmate hai ke ne dost gunah karte vaqt ye na dekhe ke chhota hai ye bada balke ne parvardeegar ki azmat ko dekh jee ki tu na-farmani kar raha hai, kabhi keesi ne chhote bichchhu ko isleeye hath nahi lagaya ke chhota hai, kabhi keesi ne chhote sanp ko isleeye hath nahi lagaya ke chhota hai, aur nahi keesi ne chhote angare ko hath lagaya ke-

chhota hai.

sab chhote beechchhu se bhi darte hai, chhote saap se bhi darte hai, kyunke woh nuqsan deh hote hai, lekeen beechchhu saap aur angare ka nuqsan pheer bhi kam hai, aur gunaaah ka vabai usse bahot jeeiyadah hote hai.

khofe khuda ho to aesa

aaj ham gunah karna chahte hai lekeen hame gunah ka moqa nahi meelta, isleeye gunah nahi kar pate, jab ke hamare aslaf aese muttasqi the ke unko agar gunah ka moqa bhi meelta to woh khofe khuda se us moqe se faidah nahi uthate the, imame rabbani mujaddede alfe shani rh. maqtoobat may farmate hai ke is ummat may aesi pakbaj hasti bhi gujri hai ke jeenke gunah leekhne wale farcehte ko bis-bis sal tak gunah leekhne ka moqa hi na meela, allahuakbar jab ye hazrat aese namaye aamal lekar allah jalle shanahu ke huzoor pesh honge aur doosri taraf ham log honge ke gunah se koi deen khali nahi hote.

halanke ham ko to har vaqt ye gam bona chahye ke may apne vujood se allah ki koi na-farmani na karoo, lehaaja hamay chahye ke ham rato ko uth kar allah se dua'a mange ke se maleek mai gunaho se nahi bach sakta, aap hi muje bacha sakte hai, aap meri beefazat farma lejeeeye.

agar hamne apne deel may gunaho se bachne ka pakka iradah kar leeya aur tamam gunaho se torba karli to samaj lo ke jamne apne aap ko dho leeya aur hamne apne aap ko allah jalle shanahu ke qarib kar deeya, jab tak gunaho ko nahi chhodenge us vaqt tak allah ka vasil naasib nahi hoga.

huj avqat shetan deel may ye bat dalta hai ke too fulan gunah nahi chhod sakta, to apne apko samjaaye ke agar ham nahi chhod sakte to allah to ham se gunah chhudva sakte hai kyonke hamare deel unki ungleeye ke darmyan may hai, 'yuqalleebuha kay-f yasha'a' allah ta'ala jese chahte hai deelo ko pher dete hai, agar allah ne deelo ko pher deeya to gunaaah ko chhodna nasaan ho jayega.

hasrat mufti shafia sahab rh. ne is aayat 'manyya' amal suany yuj-a beeh' ko jo gunah karaga usko uski saja meelegi ki tafsir may leekha hai jeeaka khulasah yehe ko ya to saja dunya may meelegi ya pheer saakherat may meelegi, dunya ki saja to ye he ke allah ta'ala gunaho ki wajah se na par parwahanya dal de, aur pheer gunaho ko maf kar denge, aur agar parwahanya na dale to pheer agar banda khud tasib ho jaye to usse allah ta'ala usko maf kar denge, ye bhi ek qeasam ki saja hi hai, ke banda apne deel may nadeem aur sharmeendah ho jaaye, aur allah se mafi mangta rahe.

to woh farmate hai ke jeeo bande ne koi gunah keeya us ko do aag may se ek aag may jalna padega, ya to dunya may nadamat aur sharmeendagi ki aag may jale, andar hi andar kurhan ho, nadamat ho, maafi mang raha ho, aur tovbah kar raha ho aur agar dunya may nadeem aur sharmeendah nahi hoga to un gunaho ki wajah se saakherat ki aag may jalna padega.

ab aasan tariqa konna hai? dunya may nadeem aur sharmeendah ho kar allah ta'ala se mafi mang lena joeyadah aasan hai, kyonke ham saakherat ki aag may jalne ke mutahammeel nahi ho sakte, ham to najo-ne'amat may pale hote hai, ham to dhoop ki گرمی bhi bardasht nahi kar sakte hai, isleeye hamne chahye ke ham isi vaqt apne gunaho se sachchi pakki tovbah kar le, aur deel may sharmeendagi ho ke se maleek mai abtak gunah karta raha ab muje bat samaj may aa gayi ke ye gunah to najasat hai, un gunaho ne mere jeeam ke a'azao ko najees hana deeya hai, aur vaqei agar allah ta'ala hamare gunaho ki badboo jaheer farma dete to hamare pas koi bethna bhi gavaara na karta, ye to parvar-deegare salam ki rahmat hai ke parde dale huve hai, hamne itne gunah keeye hai ke hamare sar par pahaado jese bojh hai, agar woh bojh qayamat ke deen allah ta'ala ne khol deeye to keetni sharmeendagi hogi.

qurane karim may jaha kahi bhi isteegfar ka lafs aaya-

hai vaha allah jalle shanahu ne aksaro behtar apni soofate raboo-beeyat ka sikr jaroor farmaya hai, 'faql tustagfeeru rabbakum' 'fastagfa-r rabbahum' 'fasabbeeh beehamdee rabbee-k vastagfir' goya allah ta'ala kehna ye chaahate hai ke ae mere bandolmai ne tumko pala hai aur man ke tum se mohabbat hai, may bhi tumhara palne wala hun, muje bhi tumse mohabbat hai, tum bachpan may man ke samne rote the to voh tumhari jaroorate poori karti, aur ab agar tum mere samne rovege to may tumhare is rone ko qabool kar lunga, mangoge to inkar nahi karunga, mere dar par jukoge to may tumhe dhakke nahi dunga, may tumhe be-sahaara nahi karunga, tumhe gero ke hawale nahi karunga, may tumhara parvardeegar hun, mai ne tumhe pala hai, ab tum lateegfar karo us parvardeegar ke samne jeeene tumhe bachpan se lekar javan keeya aur javani se pal kar budhape tak le aaya.

aaj gunaho ke bakhsheevane ka vaqt hai, rabhe karim voh xat hai jo in gunaho ko nekyo may tabdil farma de to usko koi puchhne wala bhi nahi hai, voh parvardeegar chahenge to hamare muqaddar ke fesele farma denge, aur hame allah jalle shanahu apne nek bando may shameel farma denge, lehaaja ab allah jalle shanahu se dua'a kijiye ke parvardeegare aalam apni rahumat farma de aur hamari dua'ao ko qabool farma le. amin ya rabbi! aalamun.

malfuzat hazrat movlana zulfikar sahab damat barkatohum



dare feshaanai ne teri qatron ko darya kar diya
dili ke roshni kar diya aankho ko bina kar diya
khud aa the jo rah par auron ke hadi ban gaye
kye nazar thi jis ne murdo ko masiha kar diya

nirali dunya

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

koi aa raha hai, koi ja raha hai

koi kho raha hai koi pa raha hai

kahi hai janazah kahi par hai shadi

kahi par gami hai kahi shadmani

hai himar koi kahi tandurasti

kahi ujda ujda kahi par hai basti

kahi par hai deen to kahi rat nayi

kahi par andhera kahi roshnai

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

faqiri may koi gujar kar raha hai

amiri may koi basar kar raha hai

kahi badshahi kahi hai gulami

kahi galeeyi hai kahi hai salami

koi ro raha hai koi hans raha hai

keesi ko rechai koi fans raha hai

kahi naram beestar kahi hai chatayi

kahi jel khana kahi hai rechai

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

bahot se vatan se gujar kar rahe hai

palat kar musafeer vatan aa rahe hai

koi aashu ishrat manaye raha hai

koi mekceyo ki jaza le raha hai

jaga ji lagane ki dunya nahi hai

hamesha ye dunya may rehna nahi hai

baqi safa nambar 51 par

tovbah ki haqiqit

gunaho se taib hona aur gebo ke janne wale aur aebo ke chhupane wale ki taraf rujoo karna is raste may pehla qadam hai, aur manjeel tak pahouchne wale ki geeran qadar poonji, muqarrabin isi se taqarroob haseel karte hai, ambeeyah al. isi ke jarceye sa'adat pate hai, khas tor se hamaare jadde amjad hazrat aadam al. ke leeye tovbah hi najat aur bulandeeye darjat ka bais bani, apne aubao ajdad ki iqteeda karna avlad hi ke shayane shan hai, agar keesi se gunah ho jaye to ye heiratangez nahi kyonke ye insan khatakar aadam ki avlad hai, lekeen kyonke hap ne tovbah ke jarye apni khata ki talafi ki thi isleeye bete ke leeye bhi jaroori hai ke voh un dono bato may hap ke mushabeh ho, agar koi shakhs khata may unhe muqtada samje aur tovbah may unki taqlid na kare to voh gumrah hai.

haq bat yehe ke kher ka hokar reh jana malaekae muqarrabin ka sheva hai, aur seerf shar may mashgool hona shetan ka kam hai, shar may pad kar kher ki taraf rujoo kar na insan ka kam hai, insan ki seerast may dono khaslate payi jati hai, kher ki khaslat bhi aur shar ki khaslat bhi, ab ye khud ham par mo'vqoof ho ke ham insan bane ya shetan ki taraf mansoob ho.

jaha tak malaeka ki taraf neesbat ka sawaal hai ye to insan ke dayrae imkan se khareej hai, ke seerf nek amal kare aur us se gunah sarjad na ho, is leeye ke khamir may kher aur shar dono ki aesi pukhta aamejeesh ho ke seerf nadamat ki hararat ya dozakh ki ang hi se unmay judai ho sakti hai, insani johar ko shetani khabasat se pak karne ke leeye jaroori hai ke use dono hararate may se ek may dala jaaye, ab ye hamaare ikhteeyar may heke konsi hararat pasand karna hai, jese hararat ko halki samje usi ki taraf sahqat kare, warna mot ke bad mohlat nahi hai, vaha to jannat may theekana boga ya jahannam may.

tovbah tis chiho ka nam hai, avval ilm, dom hai, aur som fel, ilm se murad ye janna heke gunah ke be-shumar-

nuqsanat hai unmay sabee bada nuqsan yehi ke gunah bande aur uske mahboob may hijab ban jate hai, jab ye haqiqat dil par galeeb aa jati hai ke gunah se insan apne mahboob se mahroom ho jayega to is ma'arefat se woh taklif mahsus karta hai, kyonke use mahboob se mahroom rehna keesi bhi hai may gawara nahi hota, isleaye woh apne is phel par afsos karta hai jo isse sarjad huva hai, is afsos ko nadamat kehte hai, aur yehi tovbah ki doosri chij hai, pheer jab ye ranj deel par galeeb aa jata hai to us se ek aur halat peda hoti hai jese phel ka qasd aur iradah kehte hai, is phel ka ta'alluk tino jamanee se hota hai, jamanaye hai se is tarah ke jo gunah pehle keeya karta tha woh chhod de, mustaqbal se is tarah ke aane wali jindagi may us gunah ko chhodne ka amr kare, aur maji may is tarah ke us gunah se jo nuqsan huva hai agar woh qabeee talafi hai to uski talafi kare.

hai, iradah aur phel in tamam umoor ka sar-chasma ilm hai, jese ham imano yaqin bhi keh sakte hai, iman is haqiqat ki tasdiq ka nam hai ke gunah muhleek zahar hai, aur yaqin us tasdiq ka deel may is tarah raseekh ho jana hai ke keesi tarah ka koi shaq haqi na rahe, jab imano yaqin ka noor deel ke matle par chha jata hai to iske deel may ranjo gam aur nadamat ki aag bhadak uthti hai, kyonke woh us noor ki roshni may ye dekhta hai ke woh apne fula amal ki vajah se mahboob se door ho gaya hai, garz yeke ilm, nadamat aur jamanaye halo isteeqbal may tarke gunah aur maji may talaffiye mafat ke qasd aur iradah ke majmuae ka nam tovbah hai.

allah ka irshad hai 'ya ayyuhallazi-n amanoo tooboo ilallah-ee tavbatan nasooha' se hman waslo tum allah ke samne sachchi tovbah karo, doosri jaga irshad hai 'v-tooboo ilallah-ee jamian ayyuhal mu'ameenu-n la'allakum tufleehoon' aur musalmano tum sab allah ke samne tovbah karo take tum falah pavo, ibne majah ki reevayat may heke gunah se tovbah karne wala us shakhs ke maneend hai-

jees par koi gunah nahi, ek hadis may he ke agar tum itne gunah karo ke saaman tak pahonch jaye pheer unpar naad-eem ho to allah ta'ala tumhari tovbah qabool farma lega, ek jagah irshad hai gunah ka kaffara nadamat hai, doosri jaga irshad hai nekeeya buraiyo ko is tarah mitati hai jees tarah pani najasat ko door karta hai.

jab aadmi chalis bars ki umr ko pahonch jata hai tab uski aqal mukammeel hoti hai, albatta asal aqal sanne bul-oog tak pahonchne tak mukammeel ho jaanti hai, aur uske mahadi sat sal ki umr se jaheer hone lagte hai, shahvat shetan lashkar hai aur aqal mala'acka ki foj hai, jab ye dono foje keesi ek maqam par jama hoti hai to unmay jang harpa hoti hai, isleeye ke dono ek doosre ki jeed hai, ek doosre ke sath jama nahi ho sakte, jees tarah rat aur deen may ijtema nahi ho sakte, agar ek galeeb aa jaye to doosre ka vujud haqi nahi rehta, aur kyunke shahvat kamale aqal se pehle hi javani ke jamane may insan par galeeb aa jati hai isleeye shetan ke qadam aqal se pehle hi rasikh ho jate hai, yehi wajah heke deel umooman shahvato unseeyat may geereestar rehta hai, aur usse guloo-khalasi mushkeel ho jati hai, pheer jab aqal jaheer ho jati hai jo allah ki jama'at hai aur uska lashkar hai, aur avleeya allah ko b-tadrij najat declane wali hai, isleeye agar aqal may quvvato kamal na hoga to shetan apna kaha kar deekhayega aur medan uske hath hoga.

jab aqal pukhta aur mukammeel ho jati hai to uska pehla kam yehi ke woh shahvat ka jor tod kar andat se keemarakash ho kar aur tabiat ko jabardasti ibadat ki taraf mail kar ke shetani fojo ko ibratnak sheekasht de, yehi tovbah ke mane hai ke aadmi us raah se inheeraf karle jeeaka rehbar shetan hai, aur jeeeki rehnuma shahvat hai, aur us raaste par chale jo allah tak pahonchta hai, har insan may aqal se pehle shahvat hoti hai, isleeye shahvat ki itthecha may jo amal sarjad huve ho unse rujoo karna har insan ke leye jaroori hai.

baqi safa nambar 47 se

ajal jeeski anti hai voh ja kar rahega

muqaddar may hai voh pa kar rahega

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

bajaro gaye aur abhi ja rahe hai

jo aaya hai dunya may voh ja kar rahega

dunya may deel kyun lagaye huve hai

ye samane ishrat basaye huve hai

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

tuje chhod kar jana hai dunya ko gafeel

ji lagana nahi pheer dunya may anqeel

agar nekeeya kuchh tere sath hogi

voh ankherat may tuje kam degi

too iman lekar yaha se chala ja

gunaho pe apne kuchh aansoo haha ja

khuda ne banayi hai dunya neerali

fana aur baqa par hai bunyad dali

huzoor ﷺ rahmat wale aamal lekar is dunya may tashrif laye, lehaja voh aamal gharo, bajaro aur majano may phe-
lengi to rahmato ka mustaqeel nuzool hoga, jo in aamalo
ko phelane may mehnat karenge 'iman tashabbaha beeqa-
rmeen fahuva meenhum' may dakheel honge, ye amal tas-
kheere aalam ka behtarin nuska hai, magar mehnat jees
qadar azim hoti hai, isi qadar usi qadar shara'ito aadab ra-
khti hai, isi da'avat wale amal ke karane may ambeeya al.
ki tarbeeyat haq ta'al shanahu ne farmayi, aur charto aad-
aab sikhlaye, aur aap ﷺ ne isi amal ke medan may isi amal
ke karane ke leeye sahaba r.a. ki tarbeeyat farmayi, ab unki
tarbeeyato ke vaqeyat bar-bar padhe jaye jo jaga-jaga seerat
ki kitabo may phele huve hai.

insan ki jindagi ka maquad

(bururg ke aqwal ka khulasa)

mohtaram bururg docto azizo tamam nabeyo ne dunya may aa kar allah ke bando ke allah ki qudrat samjasyi hai, jeeako allah ki qudrat samaj may aayegi voh allah ke samne jukega, aur jab allah ki qudrat samaj may na aayegi to pheer doosro ke samne jukega, aur doosro ke samne jukna ye hal-aqat hai, allah ke samne jukna ye kamyabi hai, jabtak allah aur uske rasool ﷺ ki azmat aur mohabbat deel may nahi hogi allah aur uske rasool ﷺ ki bat par amal karna mushk-eel hai, aur iske leeye,

allah ki zaat,

allah ki qudrat,

allah ki ruboobeeyat,

uske gebi neejat aur

uske gebi khajane ko baar-baar bolna aur sunna hoga, jab allah ki azmat deel may aayegi to pheer nahi ki azmat deel may aayegi.

allah jalle shanahu ne qurane paak ki ibteda hbi apni taarif se ki hai, 'alhamdu leellahee' ke sab ta'arife allah hi ke leeye hai, yani dunya may jaha kahi keesi ki tarif ki jati hai voh dar-haqiqat usi qadeere mutlaq ka banaya huva hai 'rabbeel aalamio' ka mana hai tamam aalam ka rab, rab kehte hai tarbeeyat aur parvareesh karne wala, tarbeeyat us ke kehte hai keesi chij ko uski tamam masaleh ki rooyat kar-te huve darja b-darja aage badhaya jaaye, yaha tak ke voh hadde kamal tak pahonch jaaye. (ma'aareeful quran)

allah rab hai, yani peda kerne wala, khaleeq hona sab se badi soofat hai, ke sab makhlooq hai, 'khaleequ kullee shay'a' harchij ka peda karne wala lillah hai, pehle kuchh na tha, soorf allah tha, akela hai-samad, usee koi peda huva na voh keesi se peda huva, apni zat may akela, apni soofat may akela apni qudray may akela, uska sharik koi nahi, uska madadgar koi nahi, voh jeeam se pak, shakal se pak, jehat se pak, har seb se pak tamam aalam aur aalam ki ek-ek makhlooq ko

peda karne may akela, chalne may akela, baqi rakhne may akela, fana karne may akela, jara aur saja देने may akela, tamam aalam ke upar seerf usi ki hukoomat chalti hai, tamam makhlooq ko bager namoone ke banaya, aasman bager aasman ke banaya, jamin bager jamin ke bana di, aalam ki har pehli chij bager chijs ki banai, pehla insan bager ma-bap ke banaya, pehla sher, pehla chita, pehli heeran, har janvar ka pehla koi nahi tha, bager hij ke darakht banaye.

aasman ko uthaya, jamin ko beechhaya, pani ko bahaya hava ko udaya, pahado ko khuda keeya, be-shumar makhlooq jeen, ins, farreeshte, har tarah ke janvar, koi chalne wala koi reagne wala, koi udne wala, koi terne wala, pheer har makhlooq may alag-alag keesme, pheer harek ki alag-alag shakle pheer harek ka alag-alag moejaz, pheer harek ki rehne ki jaga alag, khana alag, alag-alag keesam ke faldar darakht alag-alag keesam ke fool, jeesmay alag-alag deezain, alag-alag kalar, alag alag khushboo, pheer alag-alag jadi-booti, pheer jamin may sona chandi, loha, tamba, poetal, raanga, pletinam, pheer petrol, deezal vagerah.

jeen ko insan geen na chahe to geen nahi sakta, be-shumar makhlooqat, pheer un makhlooqat ki be-shumar keesme, pher un may be-shumar faaide, in sab makhlooqat ko aur in ki geenti ko aur kaha par hai aur kees hal may hai aur inko kees chij ki jaroorat hai voh sab jante hai, aur tamam makhlooqat ki tamam jaruryst bayak vaqt barah rast khud pohchate hai, aur sab makhlooqat par allah ka poora kontrol hai, koi bhi makhlooq uski qudrat ke bahar nahi.

hame peda farmaya pheer qaenat ko banaya aur pheer qaenat ke halat peda farmaye. jeendagi-mot, seehat-himari izzat-jeellat, mohabbat-nafrat, khushi-gami, garihi-maldari skoon-becheni, in halat ke upar bhi allah akela qabeez, in sab halat aur makhlooqat ki tamam jarurt ki chijs allah ke khajane may jo allah ke arsh ke saath meela huva mojood hai jees may koi bhi chij kam nahi hoti, jeesko jarurat ke muta-beeq dunya may utarte rehte hai.

ASMAN

allah jalle shanabu ne sat asman banaye, farceshte ke ajib halat may hazrat rabla been anas n.a. ki reevayat se lee-kha hai ke pehla asman jama shuda lahar hai, doosra safed marmar ka hai, tisra lohe ka hai, chotha tambe ka hai, pa-nchva chandi ka, chhathh sone ka, satva surkh yaqoot ka, uske upar noor ke sehra hai, uske upar ka ilm allah ta'ala aur moakkal beel jub (pardo ke farceshte) ke soevn koi nahi janta, us farceshte ka nam mita tursh hai. (al hadis)

allah ta'ala ne asmane dunya ko peda farmaya to use mahfooj chhat bana deeya aur us may heefazat ke leeye ta-qatwar muhafeez aur shahabe rakh deeye, uske basheenda-gan do-do tin-tin aur char pare wale farceshte hai, unki ta-dad seetaro ke barabar hai, jo kalmaye tayyeba aur takbir keesi vaqt bhi tark nahi karte.

Farceshte

aur doosre asman ke rehne wale farceshte bareesh ke qatro ke barabar hai, na to voh (tasbih padhte huve) uktate hai aur na (us may) vaqfa karte hai, aur na hi voh sothe hai, isi doosre asman se badal jabeer hote hai, jo asman ke ni-che se neekal kar (neechle) asman ki feeza may muntaashir ho jate hai, unke sath farceshte bhi hote hai, jo usko vahi par le jate hai jaha par le jane ka hukam deeya hota hai, unki ibtedai aawaj tasbih hoti hai, jo un badalo ke leeye dhamki bhi hoti hai.

aur tiere asman ke rehne wale (farceshte) ret ke (jarrat) ke barabar insano ki shakal may hai, jo allah se raat deen panah talab karte rehte hai.

aur chothe asman ke rehne wale darakhtha ke patte ke barabar hai, jeeunho ne apne kandhe ek-dosre se meelaye huve hai, unki shakle soorat bure acin ki tarah hai, baaj to rukn'a ki halat may hai, aur bej sajdah ki halat may hai, unke munh ki tasbihat se sato asman aur saato jamin ke darmiyan nooraaneeyat chamakti hai.

panchve aasman ke rehne wale farceshte tamam makh-looq(jandaro)ke dugne hai, un may se kuchh bade darje ke hai, aur haj vaqeef kar (achkamo aamal) lockhne wale.

chhathe aasman may rehne wale farceshte allah ki ga-leeb rehne wali jama'at hai, aur uska lashkare a'azam hai, jo neeshan jadah ghode ki shakal may hai.

aur satve aasman ke farceshte muqarrab farceshte hai. jo aamal ko sahifo ke darmyan may rakh kar upar ko poh-chate hai, aur achchhe kamo ki heefazat karte hai, unke upar arshe khudavandi ko uthane wale farceshte hai,jeenko qarroobceeyun kaha jata hai.

allah ne farceshte ko noor se peda keeya hai,aur ye sab se jeeyadah hai, insan aur jeennat meel kar das heesse hai, un may insan ek heessa aur jeennat nav heesse,phcer jeennat aur farceshte das heessa hai, un may jeennat ek heessa aur farceshte nav heesse, phcer farceshte aur ruhanyoon (farceshte) das heessa hai,jeen may farceshte ek heessa aur ruhanyoon nav heesse hai, phcer ruhanyoon aur qarrubceeyoon das heessa hai jeennmay ruhanyoon ek heessa aur qar-rubyoon nav heesse hai.

qarrubyoon farceshte ke sardar hai,aur arsh ke uthane wale hai, aur umooore khudavandi aur allah(ke achkam) ki pegam rasani karte hai, un may harek ke kan ki lov se uski handi ki haddi tak utarne may tej pareende ki raftar ke he-esse se panchso sal ka fasla hai,aur ruhanyoon farceshte ko haqi farceshte nahi dekh sakte, jees tarah insan jeennat ko nahi dekh sakte,aur jo bhi farceshta utarta hai uske sath ek rooh farceshta jaroor hota hai.

hazrat aboo hureyrab r.a. farmate hai ke ham huzoor ke sath ek janazo may sharik huve, jab aapﷺ uske dafan se farceeg huve aur log vapas ja rahe the to aapﷺ ne irshad far-maya- ye(murda)is vaqt tumhari juteeyo ki gheesgheesahat sun raha hai, uske pas munkar aur nakir aaye huve hai, jee-nki aankhe tarbe ki dego jesi(badi-badi aur khofnaak)hai,

unki dadhe bel ke singo jesi hai, aur unki aawaiz badal ki garj jesi (khatarnak) hai. (al hadis)

allah ki makhlooq may farreeshta se jeeyadah ko makhlooq nahi, ko chij bhi jamin se aesi nahi ugti magar uske sath-sath ek mo'akkal farreeshta hota hai, aur harish ke har qaire ko saath ek farreeshta utarta hai, farreeshte pedanish may hade-hade bhi hai aur makhkhki jectae chhoe bhi hai.

hazrat jeebrail al. ke dono kandho ke darmiyani fasla tej tarrar raftar parinde ke panchso sal ke safar ke barabar hai allah jalle shanahu ka ek farreeshta aesa hai ke agar use kaha jaye ke sato aasman aur sab jamine ko ek lupna kar le to woh aesa kar sakta hai, (al hadis)

allah ka ek farreeshta woh hai jees ka nam sad lukan hai, auri dunya ke samandar aur darya agar jama kar dooye jaye (to bhi) uske anguthe ka ghada vasi'a ho jaye, hazrat hasan basri rh. farmate hai muje ye bat ponhchi heke aasman may allah ka ek farreeshta hai jeeske ek lakh sar hai, aur har sar may ek lakh jubane hai, aur har juban se ek alag lugat may allah ki tasbih karta ahi.

hazrat taous rh. se marvi hai ke allah ne (dozakh ke daroga) maleek al. ko peda farmaya to achle dozakh ki tadaad ke barabar uski ungleeya bhi peda ki, pas jo ko bhi achle dozakh may se ajab deeya jata hai use maleek al. apni ungleeyo may se ek ungli ke sath ajab de sakta hai, allah ki qasam agar maleek al. apni ungleeyo may se seerf ek ungli aasman pe rakh de to use peeghila dale.

hazrat mujabeed rh. se marvi hai ke nabi ﷺ ne dozakh ke daroga ki halat hayan karte huve farmaya goya unki aankhe beejli hai, aur unke munh qeela hai, ye apne (lambe-lambe) halo ko ghasitte hai, un may se harek ke pas tamam jeenno ins ke barabar quvvat hai, un may se ko ek bhi insano ki keesi bhi ek badi jama'at ke samne aa jaye to unko hanka le jaye, naki gardan par ek pahad hai jo dozakhbeeyo ko aag may marega, yani ye pahad un par phenkega, hazrat ka'ab r.a. farmate hai ke (jab) aadmi ko aag may-

jane ka hukam deeya jayega to uski goereefiari aur jahaan-am may dakheel karne ke leeye ek hajar farreeshte lapkenge.

allah jalle shanahu ne farreeshto ko jab itna taqatwar aur qadwar peda keeya to usko peda karne wala allah keei qudrat wala aur taqat wala hoga, ham jees chij ko bhi dekhe-enge us may allah ki qudrat najar aayegi, isleeye farmaya ke hamari soch, goro feekr ho, aur jees chij ko bhi dekhe librat ki najar se dekhe, aur jo bol bhi bole allah ka zikr ho, jeetna ham allah ka zikr karenge, jeetna allah ki taarif karenge, allah ki azmat aur allah ki mohabbat hamare deel may utarti chali jayegi.

hazrat ibne abbas r.a. farmate hai allah ka ek farreeshta aasmano dunya may deeq al. hai uska sina sone ka hai, pet chandi ka hai, tange yaqoot ki hai, panje zamarrad ke hai, uske par jabarrad, moti aur yaqoot se muzayyan hai, ek par mashreeq may aur ek par magroeb may hai, uska sar arsh se peevast hai uski kalgi noor ki hai, ye arsh aur kursi ke darm-yan heejab hai, jab hadi sehri ka vaqt hota hai to ye apne pare ko uthata hai, pheer 'subhuhun quddusun rabbunallah la ilah gayruh' padhta hai, usi vaqt murg apne par marte hai aur chikhte hai, jab qayamat ka deen hoga to allah ta'ala farmayenge apne pare ko teh kar le, aur apni aavaz past kar le, pas us vaqt aasmano aur jamin wale farreeshte jaan lenge ke qayamat aa chuki.

hazrat vahab rh. farmate hai ke arsh ke ird geerd farreeshto ki aage piche sattar hajar safe hai, jo rat deen arsh ke ird geerd tawaf karte hai, unke piche sattar hajar safe farreeshto ki qayam may hai, unke hath gardano ki taraf hai, jeenke unho ne apne kandhe par rakha huva hai, jab ye aamne wale farreeshto ki takbir aur tahlil sunte hai to unchi sawajo may allah ki ta'arif karte huve kehte hai, tarjuma-haap pak hai aur apni ta'arif ke sath mossoof hai, aap voh hai jeeske seeva koi mabood nahi hai, aap sab seho se pak hai, sari mukhlaoq ke khaleeq hai.

unke picheh farceshto ki ek lakh aur safe hai, jeebho ne apna daya hath baye par sino par bandha huva hai, unke paotak, hai, un, paro ki ruse, par, jod, balo ke gachchhe, haddi, jeeld aur gosht aesa nahi magar voh allah ki tashih aur hamd aese andaj may peah karta hai jees may doosra nahi karta, aur un farceshto ke do paro ke darmiyan tinso sal chalne ka fasla hai, unke kan ki lov se kandhe tak charso saal chalne ka fasla hai, aur un may se harek ke dono kandho ke darmiyan panchso sal ka fasla hai.

jamia

hazrat ibne umar r.a. se reevayat hai ke aap ﷺ se sawal keeya gaya ke jamia kees par hai? to aap ﷺ ne irshad farmaya pani par, pheer poochha gaya ke kya aapko ilm hai ke pani kees par hai? to aap ﷺ ne farmaya sabz chittan par pheer arz keeya gaya ke kya aapko ye bhi ilm hai ke chittan kees par hai? to aap ﷺ ne farmaya machhli ki pusht par, jeeske dono keenare arsh se meele huve hai, arz keeya gaya aapke ilm may hai ke machhli kees par hai? aap ne irshad farmaya ke ek farceshte ke kandhe par, jeeske qadam havu may hai, ibne adi b-havala farceshto ke ajib halat.

insan

ek jamana aesa tha jab kuchh na tha, 'v-kan-n arshuhu alal-mai' allah ki zaat jo ibteeda aur inteeha se paak hai, vohi akela apni zat ke saath tha, aur uska arsh pani par tha, pheer allah jalle shanahu ne ye qayenat banayi aur sajayi, 'allazi-n khlaqas samavatee val ardee fi seetatee ayyam' jeesne chhe deen may jamia asman bansye, 'summas tava alal arsh' pheer arsh pe takht beechhaya, pheer deen-raat ka neejam chlaya seetaro ko apne taabe farmaya, pheer tisra machala aaya, us may allah ne farceshto ko noor se peda farmaya.

insan ke hare may allah ka irshad hai 'kalaqal insan-n meen alaq' hamne insan ko khanaakti hui meetti se peda keeya hazra abdullah ibne masud r.a. farmate hai ke aap ﷺ ne irshad farmaya nutfa challe roj tak raham may apni halat

par rehta hai, (keesi aur halat may tabdil nahi hota) jab chalis roj gujar jate hai to jama hua khoon ban jata hai, pheer isi tarah (chalis roj may) goahat ki hoti ban jati hai, pheer isi tarah (chalis roj may) haddeeya (peda) ho jati hai, jab allah ta'ala insan ke dhanchhe ko durust karte hai to uske paas ek farceshte ko bhejte hai, to woh arz karta hai ne par-vardeegar (ye) mard hoga ya auvrat, bad-bakht hoga ya sa'adat mand qaddo qamat may tavil hoga ya past qad, taqat ke acchebar se kamzor hoga ya jaid, uski mot kab sayegi? ye tandurast hoga ya himaar ? to ye farceshta uski ittela pa kar ye sab kuchh leekh deta hai.

insan ko allah ne tin-tin andhereeyo may aur tang jaga may banaya aur har insan ki shaklo surat, meeja, yaha tak ke ungleeyo ke neeshan bhi alag-alag banaye, 'huvaillazi yu-sav veerukum feel arhamee kayf yasha'n' tumhara rah hi hai jo tumhe jesi chahta hai shakal ata farmata hai, pheer 'ya ayyuhannasu inna khalaquakum meen zakareev v-unsa' hamne keesi ko mard banaya keesi ko auvrat banaya, 'laqud khalaqal insa-n fi absane taqvim' allah jalle shanahu farmate hai ke hamne insan ko behtarin soorat may banaya, pheer 'v-j'a'lnakum shoubav v-qabai-l leeta'aarafa' mayne tumhare khandan aur qabile banaye take tum pechane ja-vo ab 'khalaqal mav-t val haya-t leeyablurakum ayyukum ahaanu amala' hamne jindagi aur mot ka neejam chalayai hai, ye dekhne ke leeye ke tum may kon hai jo hamari maan kar chita hai.

allah jalle shanahu ne insan ki parvarcesh ki aur jarurat ki tamam chiye pehle peda ki, chhe deen may tamam makh-looq ko banaya aur aakheer may juma'ah ke deen asar ke bad aadam al. ko peda farmaya, jeenko in chiye se faida ut-hana tha unko aakheer may peda farmaya, kyonke insan ko jaroorat mand peda keeya gaya hai, uske ikhteeyar ke ba-ger uske andar jaroorate peda hoti hai, aadmi bager ikhtee-yar ke bhooka hota hai, ye sab ger ikhtee-yari chiye hai, jo-insan ke andar peda hoti hai.

ye aab jaroorate hai, to us jaroorat ka saman bhi hai, dunya may jo kuchh hai woh insan ki gujar basar ke leeye hai.

allah jalle shanahu ne hazrat aadam al. ko jab jamin par utara to farmaya 'v-lakum feel ardee mustaqarruv v-mataun ilahin' ke aapke leeye aur aapki aovlad ke leeye jamin ek thikana hai, afrad ke aetchar se mot tak aur majmae ke aetchar se qayamat tak, is jamin se tumhare leeye gujare ka saman banaya hai, aadam al. ko peda karne se pehle hi jamin ke andarsur jamin ke upar insan ki jaroorat ka saman bana huva tayyar hi tha, isleeye aadam al. se farmaya ke tum jamin par jao tumhare leeye aur tumhari aovlad ke leeye meri taraf se hidayat ka saman aayega.

jab hazrat aadam al. ko allah ne peda farmane ka iradah farmaya to faroeshto se farmaya ke mai jamin par apna ek khalifa peda karne wala hun, kheelafat yani allah ke hukmo ko jamin par qaim karne ki jeeummedari, yani khuda se hukam lena aur jamin par chalana, aur khud bhi ibadat karna, to dono kam aadam al. par the.

har aadam ke bete ki yehi jeeummedari hai jo unke ma-bap ki hai, isleeye allah ne farmaya 'ya bani aadama la ya-steenanakumush shayta-n kama akhra-j shavaykum mee-nal jannah' se aadam ke beto dekho tumhe shetaan feetne may na daal de, jese tumhare ma-bap ko jannat se neekala tumhe jannat ke raste se na hata de, ekhi heedayat aab ke leeye, hap-ma aur aolad, sabke leeye ke tumhe shetan feetne may na dal dale jese tumhare ma-bap ko jannat se neekal-vaaya tumhe jannat ke raste se na hata de.

jannat may jaroorate ke poora karne ke leeye keesi asbab ke jaroorat nahi thi, seerf allah ne hukam aur heedayat ki thi, ke jannat may jaha chaho chlo-pheero, jo chaho iste-mal karo lekeen is darakht ke qarib mat jana, khane ki to door ki bat qarib bhi mat jana aur javoge to 'fatakunn me-enazzalemin' agar chle gaye to apna nuqsan karne wale ban javoge.

allah ne bataya tha muqam aur shetan ne bataya nafa ke sadam bahot jamana ho gaya, ab agar tum kha loge to hamesha ke leeye allah ki rahmat may aur allah ke pados may rahoge aur koi zawal nahi aayega, khuda ki qasam kha kar kehta hun aur tumhari bhalai ke leeye keh raha hun, 'vqa samahuma inni lakuma lameenan naseehin' badh-chdh kar qaame khai aur muqam may bataya nafa, jab allah ka nam sun leeya to adam al. ne voh kha leeya, ulma farmate hai ki jo leebas allah ne vaha pehnaya tha voh sovran utar gaya, jese hi hukam tuta sovran pareshani aayi, aur hukam todne ki vajah se dunya may utare gaye.

maqsad-e nindagi

allah jalle shanahu ne khud kalame pak may dunya may aane ka maqsad bayan farmaya, 'vma khalaqtul jeen-n val ins illa leeyu'a hudoon' ke mai ne jennat aur insaan ko seerf meri ibadat ke leeye peda keeya hai, allah ne bando ko apna hukam poora karne ke leeye peda keeya hai, aur jamin aur aasman ke darmiyan jeetne asbab deeye hai voh sab uski madad ke leeye deeye hai ke in tamam asbaab se rahat lo jaroorat poori karo aur hukam poora karo, asbab seerf isleeye deeye hai take hukam poora karne may sahoolat aur madad meelee, isleeye nahi deeye ke asbab may lag kar hukmo hi ko bhood jaye.

allah jalle shanahu ne hamari jaroorat ke leeye asbab peda farmaye aur un asbabo se allah hamari jaroorate poori farmate hai, insano ki heedayat ke leeye jees tarah aasman se pak saf pani utara aese hi hamari kamyabi ke leeye apna din aur ahkamat utare hai, jeenki jindagi ka ta'alluq allah ke hukmo ke sath hoga voh kamyab hoga, aur jeenki jindagi allah ke hukmo ke bager kategori voh na-murad hoga, jees tarah koi admi asbab ikhteyar na kare, masalan khana plaa chhod de to voh halaq ho jayega, kyonke allah ne uske leeye asbab peda keeye hai.

jees tarah in asbab ke bager aam tor par halakat ho jati-

hai aese hi allah ke hukmo ke bager yaqini tor par na-kami ho jati hai, in na-kami se bachne ke leeye allah jalle shanahu ne apna din utara aur apne bande ko uski taraf da'vat di he ke jese tarah apne gujare ki pheekar karte ho apni kamyabi ki feekar karo, gujare ke deen thode hai aur kamyabi ka jamana bada lamba hai.

kamyabi

allah jalle shanahu kamyabi mot ke baad jabeer farmayenge kyonke kamyabi ka juhoor vahi se hoga, yaha to gujara hi gujara hai, aadmi gujarta chala jayega, sardi bhi gujregi, garmi bhi gujregi, deen bhi gujrega, raat bhi gujregi mahine bhi gujrenge, sal bhi gujrenge, thode kapde may bhi gujregi, achhehe kapde may bhi gujregi, chhote makan may bhi gujregi, achhehe makan may bhi gujregi, thode asbab may bhi gujregi, jeeiyadah asbab may bhi gujregi, kyonke gujara hi gujara hai.

kamyabi sab ko nahi meelegi aur jeesko kamyabi nahi meelegi voh dhoka khayega, aur jeenko kamyabi meelegi voh khush ho jayenge, allah jalle shanahu ne hataya 'faman zuhree-h ancaannaree v-ndkheelal janna-t faqad faaz' jo dozakh se bacha leeya gaya aur jannat may pahunchaya deeya gaya voh huva kamyab, baqi dunya ka mas'ala to dhoke ki baat hai, 'vamaal hayatud dunya illa mataul gureor' vaqt gujrega to dhoka khul jayega, jab tak gujrega nahi dhoka nahi kulega, hazrat ali r.a. farmate the ke log so rahe hai jab marenge to jag jayenge.

pehle se hi ye sabaq samjhaya gaya ke ashab se na taraqqi hai aur na kamyabi hai, jese chhote bachcho ko padhaya jata hai, jab aur bade ho jate hai to unki talim aur hoti hai insaanecyat jese-jese badhti gayi unki talim may bhi ijaafa hota gaya, kyonke dunya taraqqi karegi apne ashab ke le-haj se, to din ko bhi taraqqi karte deekhaya, aaj jabke aakhri jamana aa gaya aur dunya taraqqi kar rahi hai to din bhi aakhri darje ka deeya, jo har haal may kamyabi ka jameen

hai, is may koi tabdili nahi hogi.

ab ye aakhri kitab aur aakhri nabi hazrat muhammad ko bheja, lekeen sabki bunyad vohi hai ke kamyabiya allah ke hukmo ke raste se meelegi, doosra koi rasta kamyabi ke leeye nahi hai, isi leeye aap ﷺ ne irshad farmaya jeeska khulasa yehe ke jo ilm aur jo heedayat dekar allah ne muje bhaja hai us ki meesai bareesh ke pani ki tarah hai, ke jese bareesh ka pani aaf aathra pak aur hayat lane wala hai (ke bareesh ka pani jaha padega kuchh na kuchh ug jayega, samandar ke pani se koi chij nahi ugti) aese hi jo heedayat dekar muje bheja hai agar ye nahi to halaqat hai.

hamari heedayat ke leeye kalma, kalme ki tafsir ke leeye qurane pak aur qurane pak ki tafsir ke leeye aap ﷺ ko bheja allah jalle shanahu ne qurane pak may irshaad farmaya 'hudalleel muttaqin' ke quran sharif heedayat hai allah se darne walo ke leeye aur ye quran heedayat hai sare aalam ke leeye, aap ﷺ sare aalam ke rehbar haia aur aap ﷺ ka rehbar quran sharif hai, ke jab koi bat atki upar se hukam aaya aur quran sharif ne rasta bataya ke aap ye keejiye.

quran sharif heedayat hai aur heedayat ka poora saman quran may hai, isi leeye kaha jata hai ke kya karna hai voh quran may dekho aur kese karna hai voh aap ﷺ ki jeendagi may dekh lo, varna bhatak javoge, aur jo bhatak gaya voh manjeel par nahi pahonch sakta, is leeye heedayat ki feekar sabse jeeyadih jaruri hai, apne leeye, apne muta'allekin ke leeye, apne mahol ke leeye aur sare aalam ke leeye, kyonke aakherat may do may se ek thikana ho jayega, ya to voh jahannam may jayega ya jannat may, jannat kamyabi aur jahannam na-kami.

seerf mot tak aur qayamat tak insan ko dunya may rehna hai, leeye dunya may jeetne bhi asbab hai unka ta'alluq gujran se hoga, yani uake jarye se gujar basar hoga, us may rahenge unse faida uthate rahenge, kamyabi ka koi ta'alluq unse nahi hai, kamyabi ka ta'alluq seerf allah ke aahkam-

se hai.

dunya ke in sajo saman ki wajah se allah ke bande do qeesam ke ho jayenge, ek qeesam woh jo in asbabo ke andar se kaamyabi baseel karegi, hukam poora karke, aur ek qeesam dhoka khane wali, ke jese ne asbab se faida uthaya aur faida uthane may apni kaamyabi samji, ye yaqin kharab karenge, amal kharab karenge, jazbat kharab karenge, aur allah ka aur aske bando ka haq mareenge, balke apni saat ka bhi haq mareenge, aur jab ye haq marne wale ban jayenge to pheer in asbab se kaamyabi nahi meelegi balke ye asbab unke leeye dozakh ke saman banenge, 'vamaal hayatud dunya illa mataul guroor' ke dunyasi jindagi to kuchh bhi nahi dhoke ka saman hai.

dunya dhoke ka saman isleeye banti hai ke uska nafa samne hai aur nuqsan geb may hai, jese machbli ko khana najar aata hai jal najar nahi aati, pareende ko dana najar aata hai jal najar nahi aati, isi tarat insan bateel ke nafe ko dekhta hai apni halaqat ko nahi janta, vaqti tor par faayda hoga aur anjam ke netebar se halaqat hogi, isleeye geb ke yaqin ki da'avat hai, ke jab geb ka yaqin hoga to iman wala yani yaqin wala apne yaqin ki najar se halaqat ko apni aankho ke samne goya dekh raha hai.

aur din ka aur haq ka nuqsan samne hai aur nafa geb may hai, isleeye aadmi haq par chalne se gabhrata hai, aur darta hai kyonke nafa samne aaya nahi aur uski rukavate samne aati hai, movlana yoesuf sabab rh. farmate the ke haq ki ibteda na-gawaryo se hoti hai aur inteha kaamyabiy se hoti hai, jab haq ko apne deel may lenge aur lekar chalenge to na-gawari peesh aayegi, nuqsan hoga aur nuqsan ka khof hoga, ye tey aur mumkeen hai lekeen khuda ka hukam poora karne ki wajah se jo nuqsan hoga woh nuqsan nahi hai balke qurbani hai, nuqsan woh hai jeseke koi faida lot kar na aaye, haq ke raste may jo nuqsan aayega woh bada moveja lena ke leeye hai.

na-gawarya jo aati hai woh illaj ke leeye aati hai, jese

himari ka ilaj ke dawa kadvi hai, parhej hai, ke pehle dush-wari pheer aasani, 'In-n ma'al ware wara' beshak mojudah mushkeelat ke saath aasani aane wali hai, isleeye mehnat kar ke apne andar uske haq hone ka yaqin peda karna hai, ke din haq hai aur deen par jo allah ke vade aur fisle honge woh bhi haq hai, jab mehnat hogi to uska yaqin utrega, is mehnat may itna chahna ke woh madad aa jaye, jese itna kumwa kho-dna ke pani aa jaye pehle moetti aayegi pheer akhir may pani aayega, ye khazana hai allah ka, is may mashin lagavo kuchh bhi karo, us khazane tak pahonch gaye.

is leeye is kam ke saath mehnat laga di gayi aur woh mehnat yehe ke aadmi ji ke kheelaf allah ke hukmo par aaye, kyunke is mehnat ki rukawat aadmi ki ji ki चाहत होती है, aadmi ka ji aur aadmi ka nafs chunka madde se taluq rakhta hai, isleeye madde ki har chij ki taraf uska ji jayega, aur lagega, to din ka takaja yehe ke apni ji ki चाहत के कheelaf allah jalle shanahu ka hukam poora keeya jaye, jab ji चाहत के कheelaf allah के अधिकार पूरे होंगे, to ji ki चाहते aur nafs ki khavaheeshe qurban hogi, aur ye jeetni qurban hogi utna noor andar may banta chala jayega, jese idhan jalate hai to aag roshan होती है, isi tarah khavaheeshe qurban karenge to andar may beedayat ka aur taqve ka noor peda hoga.

khavaheeshe qurban karni padegi, hajate qurban nahi होती, hajat to peda होती है aur usko पूरा भी केया जयगा, lekeen aam tor par hajate aetadal par nahi rehti, is leeye is may khavaheeshe ghus jati hai, is leeye shariat aati hai aur batlati hai ke yaha tak thick hai, aage na-jaz hai, jese tabih bataenge ke yaha tak khana thick hai aage seehat के leeye muzeer hai, to aese hi din aata hai, shariat aati hai, warna log gulao karenge.

aur jab hajat ko pamal karenge to din may tangi aayegi aur tangi allah ने दिन में रखी नहीं है, 'warna ja'ala alay-kum feeddinee meen haraj' isleeye keesi hajat के पूरा करने की मुमकिन नहीं होगी, hajat के पूरा करने के तरीके बताये जयेंगे,-

isleeye nabi bheje jate hai ke koi aage na badhe, aur na pi-chhe rahe, nabi hatlayenge ke kousa kam karna hai, kesa karna hai aur kees neeyyat se karna hai, take uska amal din banejo banda khavahishe ko qurban karke allah ke hukmo ko poora karega voh allah ka mukhles banda ban jayega.

isleeye aap ﷺ jo heedayat aur jo ahkam allah ki taraf se laye voh haq hai, uska yaqin peda kreya jaye, kyonke jo chij haq hoti hai uska haq hota hai, jab uska haq ada karenge to voh chij nafa deekhayegi, dunya ki har chij ke do rukh allah ne banaye hai, nafa bhi ho sakta hai nuqsan bhi ho sakta hai, kamyabi bhi meel sakti hai, nakami bhi meel sakti hai, kuchh keh nahi satte kya ho jaye? isleeye in chijo par hamara yaqin nahi hai, aur jo chij allah ne hamay di hai, voh yaqini hai.

quran sharif allah ke fese ki keetab hai, jo may sab fese hai, yoon hoga, yoon hoga, uske kheclaf nahi hoga, uske kalemat may tabdili nahi hogi, uske vade may kheclaf nahi hoga ham aakherat wale hai, agar aakherat beegadti hai to ham dunya ko lat marenge, jeunki kosheeshe aakherat se hati to voh nakam hoga, na unki ibadat kaam degi na unki saakhat aur shahadat kam degi.

isleeye har amal allah ko raji karne ke leeye kare, aur usmay allah ki ita'at ho aur aap ki itteba'a aur ita'at bhi ho, ita'at kehnte hai kehna man lena ko aur itteba'a kehnte hai jo kaha uske leeye ek tariqa ikhteyar karna, aap ﷺ ki ita'at aur itteba'a ka nam hi islam hai, ke ita'at rooh hai aur itteba'a rooh ki shakal hai, din hamari kamyabi ke leeye deeya hai, isse dunya ki barkate bhi di jayegi aur aakherat ki kamyabi bhi di jayegi, aur in dono bato ko haseel karne ke leeye heedayat bhi di jayegi, allah ke ek ek hukam may badi-badi kaamyabeeya hai, aur bade bade vade hai, is liye allah ke vade ka yaqin karna hai, take kamyabi tak pahonchne may koi chij aade na aaye.

kamyabi allah ne din may rakhkhi hai, aur nakami-

bedini may rakhkhi hai, lekeen allah ki taraf se jo kamyabi aur nakami aati hai woh ekdam nahi aati balki saheesta-saheesat aati hai, jese tarah bachpana khatam keeya saheesta-saheesata, jawani laye saheesta-saheesat, jawani khatam karke budhapa laye saheesta-saheesat, isleeye jo aadmi din par nahi chal raha woh yoon na samje ke kuchh nahi ho raha, jo chabe karo, kyonke nakami saheesta-saheesat aati hai isi may dhoka lagta hai, moqa dete hai palatne ka, tovhah karne ka, jab iman kamzor ho jata hai to nafs qavi ho jata hai, aur insan gunaho ki taraf chal padta hai, namaz nahi padhta halanke use maleoom hai ke namaz farz hai, to jab musalman haq samajh kar bhi gunah may padega to allah unko dunya may naqd musibate deekhayenge, jese daktar kehta hai ke parbej karo agar nahi keeya to foveran nuqsan najar aayega.

hukme ko todne ki saja

is leeye jo log allah ko bhool kar aur uske hukme ko tod kar aur aakherat se befeekr ho kar jindagi gujarte hai to allah jalle shanaho khud unki zaat se be-parwah hana dete hai, 'vala takumu kallazi-n nasulla-h fa'ansahum anfusahum' tum un logo ki tarah mat bojeeyo jeenho ne allah ko aekham se be-parvai ki so allah ne khud unki jano se unko be-parva kar deeya, to jo allah ko bhool jayenge unko ye saja meelegi ke ye sabse pehle apne asp ko bhool jayenge, ke meri kamyabi kees may hai meri nakami kees may hai, saja kees may hai, inam kees may hai, apne hi mas'ale ko bhool jayenge.

jab ye apni maslehat ko aur apne nafe nuqsan ko bhool jayega aur chalega to allah usko chalne denge, lekeen sath sath apni bat bhi samne late hai ke ye haq hai, ye nahaq hai magar woh apni gafilat may chal raha hota hai, aur sbetan uski chiye ko uske samne khoob surat hana kar pesh karta hai ke jo tum karte ho vohi thik hai, doosro ki ghalat hai, jo bat da'avat de kar, nasihat karke un tak pahonchti hai, jab

voh usko nahi lete to pheer unko rah par lane ke leeye doosra rasta ikhteyar karte hai, kyonke lana to hai, allah to keesi ke leeye pasand nahi karte ke voh halaq ho jaaye, hai barbad ho jaye, isleeye pareshaniya peda ki jati hai.

ab se pehle pareshaniyo ko unke deelo may dalenge, ab deel pareshan? khana bhi hai, pina bhi hai, peise bhi hai ab kuchh hai lekeen andar pareshaniya peda ki gayi ke ab deelo ko chen nahi, deelo ka chen khinch leeya gaya, jees tarah rooh khinchli jati hai, isi tarah jab deelo may se allah ki yad khatam ho jati hai to uska chen bhi khatam kar deya jata hai, umbe chen nahi meelega, koi aadmi lash ke pas bethe kya usko chen meelega ? laash ke pas bethe deel gabhrata hai, halanke voh kuchh bhi nahi kar sakti, laash hai, magar chen ke asbab may se nahi hai, isi tarah jab deel allah ki yad se, allah ke ta'alluq se be-khabar ho gaya to ye hush hai, andar se asal chij neckal gayi andar pareshaniya bharenge, na-kam banane ke leeye, take palat jaaye, agar palat gaya to kamyab ho jayega.

lekeen hukmo par na chalne ki vajah se uski aqal mari jati hai, to aqal bhi sahi mashvara nahi degi, kyonke ab aqal par havas galeeb ho jati hai, aadmi ki havas aqal par chha jati hai, jees tarah badal chha jate hai, aur andhera ho jata hai, aese hi jo pareshani may fanste hai unki aqal sahi rehbari unko nahi degi, to voh apni pareshaniyo ko door karne ke leeye gunaho ka rasta ikhtyar karenge ke meri pareshani khatam ho jaye.

ulma ne leekha hai ke jab log apni pareshaniyo ka ilaj apne gunaho se karenge to allah unki pareshani khatam nahi karenge, balke pareshani ko nayi shakal di jayegi, lebhaja ab deel ki pareshani ko jeen asbab may ye apni jindagi gujar raha hai usmay dalenge.

pheer bhi agar nahi palta to allah makhlooq ko uske sath bad-akhlaq bana denge, ke ab bete bhi pareshan kare, bivi bhi pareshan kare, padosi bhi pareshan kare, ye isleeye

karte hai ke palat jaye, jese bakriyo ke piche kutta laga deeya ke bakreeya maleek ke pas naye,allah may badi taqat hai makhlooq ko piche laga denge, abhi to jannat jahan-nam nahi aayi voh to bad may hai, dozakh may jaana to aakhri na-kami hai uske bad koi apil nahi, allah jalle shanahu hamari beefazat farmaye. amin.

aadmi pehle gafeel banta hai,phoor bagi banta hai,aar bagi ban kar halaq hota hai,ye sab isleeye karte hai take tovbah kar le, aur ye samje ke aur karne wala hai upar se, allah apni qudrat samja rahe hai, aur jab tovbah karle to halat sahi ho jayenge,aapﷺ ne irshad farmaya jo log apna aur allah ka mamla sahi kar lenge to allah unka aur makhlooq ka mamla sahi karenge, ek hi qaida hai, jindagi gujarne ka jo tariqa aakherat may kamyab kardega voh dunya may bhi sukon deelayega,aur jindagi gujarne ka jo tariqa vaha fansa dega,yaha bhi musibato may fansa dega,isleeye aapﷺ ne farmaya ke apna mamla allah se sahi karlo iman bana kar,ibadat bana kar,akhlaq bana kar,mahol bana kar.

asbab aur halat ko allah ne imtehan ke leeye banaye hai, isleeye hadalte rehte hai, kabhi bachpana aaya, kabhi javani kabi budhapa, kabhi bimari,kabhi tandurasti,kabhi sardi, kabhi garmi, kabhi tangi, kabhi farakhi aayi, hal badalta rehta hai, lekeeri aehkam nahi badlenge, kamyabi ka rasta nahi badlega, pehle halat pedu hote hai, phoor hukam aata hai,ab aadmi imtehan may aa gaya, agar hukam tuta to phoor aur jeezadah imtehan may dala jayega.

jab aadmi apne asbab may aur halat may hukme wala raha to kamyab, agar hukam choota to kol asbab kol haal kamyabi nahi deela sakta,isleeye hal thik karne se kam nahi chulega,balke din bananae se kam banega.jab din hai aur asbab nahi hai to kamyab aur agar din nahi hai to asbab ho phoor bhi nakam,jab din nahi rahega to khavahoeshe reh jayegi,uska koi rehbar nahi,nafs rehbar bana huva hai, hu-qooq ada nahi karega,jo allah ke aehkam hai voh poore-

nahi karega, aur jab hukam poore nahi karega to allah ki qudrat uske kheslaf ho jayegi aur na kam hoga.

kamyabi aur nakami allah ke hath may hai, musibate aur rahate allah ke hath may hai, jo chij jaha se meel rahi hai woh us may hanti nahi hai, seerf neekal rahi hai, jaheer ho rahi hai, lekeen aati keesi aur jagah se hai, jamin allah ke khazane ko jaheer karne ke leeye hai, bana nahi rahi, banane wala to allah hai, jo chij allah ki qudrat se banakar aa rahi hai uska nafa aur nuqsan bhi allah apni qudrat se denge.

ye allah ka kanoon hai ke jees hai may aur jeen asbab ke andar may ham hai, ismay rehkar agar allah ke hukmo ko toda to allah barkate khinch lenge, asbab nahi ehinte, barkate khinch lenge, jese karant khinch leeya ke pankhe lait sab kuchh hai lekeen karant nahi hai, jeesam chaahne keetna bhi bada ho lekeen uske andar agar jan nahi hai to ye phel hai, isi tarah allah shaklo ko phel kar denge, barkate khatam aur jarurate badha di jayegi, ab insan ki pareshani badh jayegi, halan ke allah ke hukam ko toda tha halat aache banane ke leeye lekeen hukmo ko todne ki vajah se aur halat beegad gaye.

jees tarah chijo ke chhalane may allah ne neezam apne kontrol may rakha hai, asman ko, jamin ko, sab ko isi tarah hamare halat ko banane ka kontrol bhi allah ne apne hath may rakha hai, nadmi halat nahi banayega, javani, budhapa, garihi, maldari keesne banayi, jaroorate ka pooru ho jama kamyabi nahi hai, jaroorate to poori hogi pheer khadi ho jayegi, bhookh lagi, khana khaya, pheer bhook lagegi khana kha leeyu to kamyab aur bhuk lagi to nakam kapde bana leeye to kamyab aur purane ho gaye to nakam, jaroorate to poori hogi pheer khadi ho jayegi, aur yeto janvar bhi poori karte hai, halanke unke pas asbab koi nahi.

hal intehaan ke leeye hai, aur din kamyabi ke leeye, ye tartib allah ke nabeyyo ne butai hai, hal thik karne se kam

nabi hoga, balki din banane se kam banega.

kamyabi amal ke nakheer may aati hai, bich may nahi aati jab tak amal ka karobar chalta rahega usko nakami kabhi nahi aayegi, jab uske amal ka daira khatam hoga ab usko apni nakami najar aayegi, is anjam aur natije ko जाने के लिये गेब का याqin करना ज़रूरी है, जब गेब का याqin होगा तो imān वाला अपने याqin की najar से उस हालत और अंजाम को गोया अपनी आंखों के सामने देख रहा है।

allah जल्ले शानाहु ने हमाय अहकामत दीये और उन अहकाम पर अपने वदे किये, के माय ये-ये करुणा, यानी जेतने अच्छे-अच्छे हालत आदमी की तामान्ना माय रहते हैं उन तामान्ना अच्छे हालत का allah जल्ले शानाहु पहले ही वदा कर चुका है, हम आपको ये-ये हालत देंगे, जेन्की तुम तामान्ना करते हो, इसके लिये दो बातें हैं, एक तो येके हानों के जेम्मे कुछ शर्तें allah ने qaim farmayi हैं, अगर ये शर्तें पूरी होंगी तो हम वदा पूरा करेंगे, जैसे बाजार माय लें-देन होता है के कुछ दो और कुछ लो, ऐसे ही allah से हमारा मामला है, 'iyyaa-k na'abudu v-iyyaa-k nastain' अर्थात् allah हम आप ही की ibadat करते हैं और आप ही से isaat की darkhast करते हैं।

khuda की madad khuda की ibadat के रास्ते से आयेगी, बाqि जो होगा वह गुज़ारे का होगा, काफ़ीर को भी मेल जाता है, वह मदद नहीं है, दुनिया माय दो रास्ते चालते हैं, एक चीज़ वाला रास्ता, दूसरा हुक्म वाला रास्ता, हुक्म वाला जो रास्ता है वह allah से क़ामयाबी लेने का याqini रास्ता है, हर चीज़ allah के qabzae qudrat माय है, और allah की qudrat हुक्म पूरा करने वाले के साथ है, लेबाज़ा हुक्म पूरा करने वाले allah की qudrat से क़ामयाब हो जायेंगे।

अगर allah की qudrat से फ़ायदा उठाना है तो पछेर ज़िन्दगी के यानी जान और माल के हुक्म के मुताबेक istemal करना सही याqin के साथ, इसी का नाम heedayat है, पहले heedayat मेली पछेर क़ामयाबी मेली, इंसान जैसे हाल माय भी है उस हाल माय allah का हुक्म पूरा करेगा तो allah जल्ले शानाहु दुनिया माय हुक्म की barkate देंगे और आख़िरत

may hadla denge, dunya may heesab se denge aur uska heesab dena padega, aur aakhirat may beheesab denge.

'man amee-l saleeham meen zakareen av unna v-hu-v muameenun falanuhyeeeyannahu hayatan tayyebah' jo log iman laaye aur aamale saleha keeye, ham unko ba-lutf jindagi ata karenge, aur 'vaman a'arada an zeekri fainna lahu maishatan damqa v-nah shuru-k yavmal qeeyamatee a'ama' jo shakhs hamare hukam se acaraj karega ham unki jindagi ko tang kar denge aur qayamat may usko andha uthayenge, (ke hamare hukam se aankhe band karli thi) lebara jo allah ke hukmo ko poora karega to allah ki qudrat aur allah ki taqat uske sath ho jayegi, aur har hai may kamyab hoga, aur agar allah ki qudrat hamare kheelaf ho jayegi to har hai may nakam honge.

allah ke khajane se lena ke raste

allah jalle shanahu ne apne khajane se faidah uthane ke leeye do raste banaye hai, ek rasta muqaddar wala, jo insan ke bhejne se pehle hi asbab (jarya) bana kar phela deeye, chije aur shaklo wala, ye rasta insano ki aajmaish aur imtehan ke leeye hai, ye rasta allah ki sunnat kehlati hai, aur is raste se lena ke leeye musalman bona shart nahi hai, aur doosra rasta qudrat wala, ke us raste may allah ke vado ke yaqin ke sath amal par mehnat karni padti hai, jeeke insan ke jamin par bhejne ke bad nabeeyo ke jarceye bheja, jo so fisad kamayabi deelaane wala hai.

in dono may farq seerf itna hai ke pehle wale raste ke asbab ke shakle meeli huvi hai, jeeke vajah se har insan ko najar aata hai, aur uske andar se chije neekalti huvi deekhai deti hai, aur doosre wale raste ke asbab ko is aalam may ehkle nahi meeli, (aalame aakhirat may shakle di jayegi) is vajah se nabeeyo ki jubani unki khabar deelayi aur un par vaade keeye, najar nane wale asbab par allah ka koi vada nahi.

ab jo insan allah ke vado ko sach yaqin karke jeeke amal

ko jese tarah karne ke loeye aap ﷺ ne batlaya usi ke muta-beeq us amal ki shakal banayenge to ab allah jalle shanahu apna vada jaheer farmayenge, warna bager yaqin (yani im-an ke jeetne bhi amal karle allah apna vada poora nahi ka-renge aur jese amal par dunya ke vade jaheer nahi have, samaj lo ke us amal par aakhirat ka keeya huva vada bhi poora nahi hoga, allah jalle shanahu ke keeye huve vaado ka hamay ilm to hai lekeen vado ka yaqin na hone ki vajah se aamal ka karna hamay mushkeel najar aata hai, aur as-hab ki taraf hum chal padte hai, kyunke vaha se hota huva najar aa raha hai, lekeen ye rasta nakami wala hai.

allah jalle shanahu ne jeetni bhi makhlooq banayi hai, chabe ashab ho ya aamal ho ya halat ho, jeen may se kuchh na kuchh neekal raha hai, jese asbaab may jamin may se galla aur sabjeeya, ped may se fal, madhumakhi ke chhatte may se shahad, janwar aur insan may se dudh vagerah, ye sab chiye seerf in may se neekal rahi hai, in may ban nahi rahi, jese telivizan may se program neekal rahe hai, ban nahi rahe, program aata hai studyo se, lekeen aata huva deekhai nahi deta isi tarah in asbab may se jo kuchh nee-kal raha hai woh is may ban nahi raha, balke allah ke arsh se juda huva jo allah ka la-mehdood khazana hai vaha se faraeshte lekar aa rahe hai, lekeen late huve deekhai nahi deta, asbab may se chiyo ka neekalna ye imtehan hai ke hamara yaqin kya hai? chiye may se neekalne ka yaqin hai, ya chiyo ko jareeya bana kar allah jalle shanahu khud chiye bana rahe hai, jese maa ke pet may jo bachcha banta hai use koo banata hai, insaan ke a'aza kaha se aate hai, insaan seerf jareeya hai.

asal haqiqat yehe ke chiyo may se chiye nahi neekalti balke uske andar jo allah ka amr hai uski vajah se ye sab ho raha hai warna jab allah jamin may se apna hukam khinch lete hai to jamin may se galla nahi neekalta, ped par fal nahi aate, madaaye bachcha nahi deti, allah to bager asbab

ke kuchh bhi banane par qadeer hai, dunya may jeetni bhi makhlooq najar aa rahi hai ya nahi aa rahi, sab ko bager namoone ke aur barabe rast banaya, ke bager insan ke insaan banaya, bager jamin ke jamin banayi, bager aasmaan ke aasmaan banaya, dunya may har pehli chij bager namune ke banayi, man ko pet may jo bachecha hanta hai woh bhi allah jalle shanahu barabe rast banate hai, aur bacheche ki tamam jaroorate, hava, khana, pani, khoon vagerah sab allah ke khazane se barabe rast aata hai, jo aata huva hamay deekhai nahi deta, jese teleevizan ka program aata huva hamay deekhai nahi deta, halanke tamam insaan ke badan may khoon, taqat vagerah bhi allah barabe raast apne khazane se bhejte hai, agar khane ki chijo se khoon hanta to doktor bana lete, jese tarah ande may jo bachecha hanta hai usmay tamam a'aza khoon vagerah allah barabe rast banate hai, isi tarah har chij allah barabe rast banate hai, jese aadam al. ko barabe raast banaya.

ye chijo may se chiye ban kar jo aa rahi hai ye seerf allah ke khazane se chiye bhejne ke bartan hai, warna jannat may koi ashab na hoga, balke darakht se chandi ke honge jese chij ko insaan istemal karega sovrان uski jagah deora ban jayega dunya may hamay bheja hi isleeye he ke hamara imtehan leya jaye, ke chijo se hone ka yaqin hai ya allah ki zat se hone ka yaqin hai, chijo se hone ka yaqin neekal jaye aur ek allah se hone ka yaqin aa jaye, isi ka nam iman hai, aur isi iman ke badle jannat meclegi, aur ye yaqin bager mehnat ke nahi banta.

qabr may sawalo jawab

aur isi ke hare may qabr may sab se pehla sawal yehi hoga ke is barzakh may tumhari jaroorate kese पूरी hogi, 'man rabbu-k' yani tum yaha kese paloge? to agar dunya se aalame barzakh may la ila-h ilallah mubammadur rasoolullah wala yaqin sikh kar aur bana kar aur bacha kar le gaya hoga to jawab de sakega, ke sari jaroorate allah barabe rast पूरी karega, ke usne roji dene ka vada keeya hai.

ab dunya may hame jees chij ki bhi jaroorat padegi usko barah rast allah jalle shanahu se lena ke leeye nabeeyo ke jarye amal diye aur us par kam banane ke vade keeye, kyonke jees tarah chijo se hota huva najar aa raha hai is tarah amal se hota huva najar nahi aata, leeye chijo ka seerf tajrooba karna deeya aur amal se kam banane ka vada deeya, aur amal ko ikhteeяр karne ka hukam deeya, asbab ikhteeяр karne ka hukm nahi deeya, ke kheti karne ka hukm deeya hota to tamam iman wale ke kheti karni padti dukan kholne ka hukm deeya hota to sab ko dukan karni padti, han jaiz aur halal asbab ikhteeяр kar sakte hai, lekeen jees tarah karne ka hukm deeya isi tarah (is yaqin ke sath ke inse kuchh nahi hota balke inke jarye bana kar allah hi kama banate hai in asbab may allah ka hukm poora karne ki wajah se) aur in asbab ke jarye jo bhi meelega seerf muqaddar ka (chahe meele chahe na meele) kyonke inse kam banane ko allah ka vada nahi, lekeen amal ke upar jo vade keeye hai woh to so fi-sad poore hongey, lekeen amal ka nahi ﷻ ne jees tarah karne ko bataya usi tarah is yaqin ke sath karna padega ke is amal par allah ne jo vada deeya hai woh jaroor poora hoga.

aap ﷺ ki poori ita'at yani jo karne ko kaha usko karna aur itteba yani jees tarah karne ko kaha usi tarah is yaqin ke sath ke aap ﷺ allah ki taraf se jo kuchh le ker aaye woh sach aur haq hai, aur isi may meri kamyabi hai, is yaqin ke sath amal ko poora karna isi ka nam islam hai, ke itteba rooh hai aur ita'at rooh ki shakal hai, aap ﷺ ki ita'at ka ta'alluk yaqin se hai aur itteba ka ta'alluk jeesam se hai.

insan ke upar jo bhi halat aate hai, anjmaish ke leeye, inteha ke leeye, to in halat ko door karne ke leeye allah ne amal nam ke amr ko istemal karne ka hukm deeya hai to ab insan ke deel may jees chij se halat ko door karne ka yaqin hoga, ye usko ikhteeяр karega, bas isi baat se fela ho jaayega ke ye aap ﷺ ke khabro par iman yaani yaqin rakhta hai,

ya dunya may pheli huvi shaklo par, jeeska insaan ko tajr-ooba hai, us par yaqin rakhta hai, jeeinke deelo may allah ki zati se hone ka yaqin nahi hota hai woh apni har hajat ke aane par aur har halat ke mas'ale ke hal ke leeye chije aur shaklo ko apnata hai, jeeski wajah se jeellat, taklif, pareshani aur himaareeyo may gheerta chala jata hai, aur deen par deen ye allah ki zat se aur uski qudrat se door hota chala jata hai,kyoonke usne apne mas'ale ke hal ke leeye jo rasta apnaya hai ye insani tajruba wale asbab hai,jeeinke allah ne hamare imtehan ke leeye banaya hai.

aur ek taraf aap ﷺ ki khabro wale asbab hai,woh aamal hai jeeen par allah ne kamiyabi ka vada kar rakha hai, agar hamare andar iman yani allah hi se hone ka yaqin hoga to ham halat ke aane par usko door karne ke leeye jo aamal meele hai usi ko ikhteyar karenge, ke jeeske jareeye hamari har jaroorat poori hogi, aur isi ke bare may qabr may doosra sawal hoga.

ke yaha barzakh may tumhari jaroorate poori hone ka kosaa tariqa hoga,'man dinu-k' jawab de sakege ke aamale rasool ﷺ yani islam,ke aamal par allah ne vade keeye hai, dunya, barzakh aur aakherat ki har jaroorat poori karne ka vada keeya huva hai,to jab dunya may uske vade poore huve to yaha bhala kese poore nahi honge.

phेर tiera sawal hoga ke iman aur aamale saelha ko baseel karne ki mehnat tuje kees nabi ne batlai thi? 'man nabeeyu-k' jab dunya se is tarah ke iman aur aamal ko bana kar le gaya hoga to jawab de sakega ke muhamad ﷺ ne, phेर aap ﷺ se mulaqat karvai jayegi, jees tarah internet ke jarye ek doosre se mulaqat karai jati hai.

allah ki iman walo ko da'avat

isleeye is yaqin ko sikhne ki aur banane ki khud allah jalle shanahu ne hamay bar-bar da'avat di hai, aur takid ki hai,'ao iman walo iman laao' 'ao iman walo poore poore islam may-

dakheel ho jaye' 'ya ayyuhal laxi-n aamannu' ko jarye jitni bhi da'avat di hai woh sab ki sab imaan waale ko da'avat di gayi hai, allah jalle shanahu ki qudrat se faidah uthane ke leeye 'la ilaa-h illallah muhammadur rasoolullah' wala yaqin banana sab se pehli shart hai.

isleeye itni mehnat karna ke allah ke vaado ka yaqin hamare deele may utar jaye, itni mehnat karna ke imaan hamay allah ke farzo par khada kar de, aur allah ki haram ki hurvi chijo se neekal de, hazrat zed been arkam r.a. aap se naqal karte hai ke jo shakhs ikhlas ke sath 'la ilaa-h illallah' kahe woh jannat may dakheel hoga, keesi ne puchha ke kalme ke ikhlas ki alamat kya hai? aap ﷺ ne irshad farmaya haram kamo se rok de. (al hadis)

sahaba r.a. farmate hai ke hamne pehle imaan sikha imaan ke raste may pheer kar, ke itna khof apne andar peda keeya jo haram se bacha de, aur itna ta'alluk allah se peda keeya ke allah ke farzo par khada kar de, khof allah ke hukmo par chalata hai ke mere allah ka hukm hai, aur uske piche sare inamat aur sari barkate hai, aur jees chij se mana keeya hai us se bachata hai ke uske piche sare ajabat hai.

hukmo wale raste sare ko sare jannat may le jayenge aur khavaheeshat wale raste sare ke sare jahannam may le jayenge, lekeen jannat ko allah ne na-gawaryo se dhanp deeya hai, is leeye kadve lagte hai, aur jahannam ko khavaheeshat se dhanp deeya hai, is leeye jahannam ke raaste mithhe lagte hai, ke namaz ho rahi hai aur ham se rahe hai, kyonke nind mithi lage aur namaz kadvi lage, isleeye ke ham natije se be-khabar hai.

halanke tamam masail ka hal allah jalle shanahu ne namaz may rakha hai, jab aap ﷺ ko meraj may bulaya gaya to tamam chijo ke khazane bataye gaye, aur jaroorat padne par un chijo ko jamin par utarne ke leeye namaz ata ki, jab aap ﷺ meernaj se namaaz ka tohfa laaye to sahaba r.a. jhoom uthe, ke ab tamam mas'alo ka hal meel gaya,-

aur uske bad jo bhi halat aaye namas hi ke jarye hai kara-
ye jeenke qesse mashhoor hai.

namaz

jeen ko namas padhni an gayi uske sare kam musalle se ho
jayenge, namas may sidhe allah se lete rehne ka intejam
mوجود hai, lekeen jaroorat is bat ke hai ke namaz par me-
hnat kar ke namas ko ahsaan ke darje tak ponhchaya diya
jaye uske leeye ek mehnat to namaz ke jarye kalme waala
yaqin taja hota rabe, jeeski mukhtasar alfaz 'allahu akbar'
yaani takbire tahrira ke jarye yad deehani karayi jati hai.

doosri mehnat sar se lekar pau ki ungleeye tak ke allah
ke hukam aur aap ﷺ ke tariqe ke mutabecq istemal karne
ki mashq ki jaye, chunancho namaz may badan ke ek-ek
heesse ke istemal ki kai kai shaklo ke aehkam deeye gaye,
masalan aankho hi ke lelo ke qayam may sajde ki jaga, ro-
okna may panje par, sajde may nak par, jaise may hatho
par ya god may, aur salam pherte vaqt kandho par, yaha tak
ke huroof ke makharrejj ke jarye jahan, hont, masode, dant
aur halaq ki ibteda, bich aur aakhri heesse tak ki mashq
karayi gayi, to jeetni in sab bate ki reesai ke saath namaz
ada ki jayegi, utni hi namaz ahsaan ke darje tak pahonchti
rahegi, ahsaan yehe ke allahu akbar se lekar salam pherne
tak allah ke seeva keesi chij ka khyal na aane paye, namaz
par mehnat karke jindagi ki tartib aur badan ke istemal ko
sahi karne ki mashq ki jaye.

namaz us seefat ka nam hai jo allah ko sari seefat may
sabse jeeyadah pyari aur mahboob hai, aur kalmaye tayye-
bah may isi seefat wala hamse ka mutalaba keeya gaya hai
isi leeye kalme ko ahadnama qarar deeya gaya hai, kyoonke
iqrar ya ahad deel se ta'alluq rakhta hai, isleeye deel ke an-
dar ki haqiqat ko jaheer karne ke leeye aese amal ki jaro-
orat hai jese dekh kar pechan sake ke ye insan hamse alag
seeft se muttaseef hai, aur woh seeft yehe ke aadmi ki
aankh, kan, jaban,-

hath, pau, yani jeesam ka ek-ek heesaa har hal may allah ki mansha aur aap ﷺ wali shakal par istemal hone lage, chabe voh ibadat ho ya moasharat, khada ho ye betha, jagta ho ya sota, apno may ho ya begano may, ghar par ho ya safar may, pedal ho ya sawari par, tangi may ho ya farakhi may, hakeem ho ya mahkoom, aqa ho ya gulami may, koi halat use allah ke hukam aur aap ﷺ ki tabedari se na rok sake, un sari seefat ka jame'a nam namaz hai.

isleeye ye jan lena jaroori hai ke namaz poori jindagi ke sare avqat aur har hal aur har amal may jari aur pheli harvi hai, aur allah jalle shanahu ne is jame'a seefat ko namaz may jama kar deeya aur deen raat may panch vaqt uski ad-aygi farz qarar dedi, take ek taraf seefate namaz wali jindagi ki mashq hoti rahe, doosri taraf shane islam ka juzv ho kar musleemo ke leeye kasheesh ka jaryn banti rahe, haqiqat may allah jalle shanahu ki taraf se har musleem se motaleeba yehe ke voh chobis ghante namaz waafi seefat par qaim rahe, seerf ye nahi ke masjeed may namazi aur bahar be-namazi, neeyyat bandhi to namazi aur salam phera to be-namazi.

hajarati movlana yूसuf rh.farmate the ke jees namaz may khushu'a aur khuzu'a na ho, geerya aur zaari na ho, aur sahi neeyyat na ho to shetan aesi namaz se nahi rokta, aur na uske uski fekar hai, kyonke voh janta hai ke voh namaz jees may ye bate na ho, khud usko khuda rad kar dega, muje mehnat ki kya jaroorat hai, aur 'al laxi-n dala sa'ayuhum feel hayateed dunya vahum yah-saboo-n an-nahum yuhseenoo-n sun'aa'wala mamla hoga, yani voh lag jeenki kosheesh dunya ki jindagi may aqarat gayi aur voh samajhte rahe ke voh khoob kam kar rahe hai, shetaan to us namaz ke piche padega jees may huzoor ﷺ ka tariqa amal may laya jaye, aur shetan aayega jese aadam al. ke pa aaya tha aur voh darayega ke tumne allah ka hukam poori keeya to tumhara aash khatam hoga, tumhare hath se jannat jati rahogi vagarab-

to uska tod yehe ke insan allah ke hukam ko poora karne ko apna mejoos bana le, jese ibteedaye islam may koi islam lata tha to kehta tha ya rasoolullah ﷺ 'Inni ubayeenu-k al- al islaam' ke mai islam par aap se bet karta hun, yani islam ke hukmo par besik gaya, ab na jan meri aur na mal mera, khuda aur rasool jesa chahenge ye dono istemal honge.

ilm

masjeed ke andar meembar woh maqam hai jaha se khatib ya muqarreer logo ko ilmi bate sunate hai, ke ilme sahi ha- sil ho, to goya martabaye ilm, maqame ilm aur darjaye ilm ki tarjumanii ke leeye aur uski vajahat ke leeye meembar hai, aur amal may aala tarin amal allah jalle shanahu ki taraf mutavajjeh hona hai, aur kameel tarin ibadat namaz hai, aur uske leeye musalla hai, (yani ilm upar hai aur amal niche hai) maloom hua ke meembar se ilm ka talloq hai aur musalle se amal ka talloq hai, aur is may koi shuba nahi ke ilm aur amal ka jod hi dar-haqiqat jindagi hai, yehi vajah he ke insani badan ke upar ka heesa dar-haqiqat ul- ma ki hasti hai, isleeye ke kan saakh aur jahan sabka kam ilm ki tarjumanii hai, to goya upar ulma sahad hai, aur ne- echle heese may aamelin yani amal karne wale afrac ki hasti hai. upar ilm aur niche amal hai, bich may darmyani kadi gardan hai, isleeye jab janvar jabah keeya jata hai to uski gardan kati jati hai, jese may heeqmat yehe ke uske ilmo amal may judai ho jaaye, jo mot se tabir hai.

isee ye bat maloom ho gayi ke jindagi ki rooh dar-haq- iqt ilmo amal ka jod hai, aur amal ilm se munqate'a ho jaye to samajh lena chahye ke mot tari ho gayi, isleeye ilm aur amal ka rabta hayat aur jindagi ke leeye lajira hai, dar- haqiqat ye woh ilm hai jo ambeeya al. allah ki taraf se laye huve hai, jo rooh ki pyas aur insan ke andar ki atma ki taskin ka saman hai aur garanti apne andar leeye huve hai 'be ilm na tava khudara sanakht.' hadise paak may aaya hai ke ilm ek roshni hai, uske bar-aks jahalat andhere ke-

maneend hai, jese tarah roshni ke bager raasta najar nahi aata isi tarah ilm ke bager insan ko shariat ke raste ka pata nahi chalta, isi leeye jarooryate din ka ilm baseel karna insan par farz keeye gaya, 'talabul ilme fareezatun ala kullee musleemeen v-musleemah'.

allah ta'ala ne insan ke andar tin tarah ke aaza banaye hai (1) aazae ilm (2) aazae amal (3) aazae mal, aazae ilm yani ilm baseel karne ke aaza, jese kan,aankh aur deermag hai, un tino raste se insan ilm baseel karta hai, kuchh sun kar baseel karta hai,masalan chhota bachcha jaban sikhta hai voh padh kar to nahi sikhta balke ma-baap jese tarah bolte hai bachcha vohi jaban bolna shuroo kar deta hai, isi tarah kuchh ilm insan dekhne ke raste se baseel karta hai, aur kuchh soch bichar se baseel karta hai, goya sama'at, basarat, aur aqal, ilm baseel karne ke tin jara'ae hai.

aaza ki doosri qeesam aazae amal kehlati hai, yani insan ke voh aaza jo amal karte hai, jese hath aur pan, aaza ki tisi qeesam aazae mal kehlati hai, jese phephde aur me-ada,jeen may khoon hota hai, goya ye mal hai, jo in aaza may jama hai, agar ye mal geeja ya khoon keesi urv may jama hi rabe aur aage na neekle to ta'affun (infekshan) phel jata hai, ma'aloom huva ke agar keesi ke pas mal jama rabe khreeh na ho to voh bhi faaad ka hais banega.

qurane pak jab najeel huva to sabse pehli vahi jo aap par najeel huvi uska sabse pehla lafz 'iqra' tha, uska matlab hai 'padh' jese se pata chalta hai ke padhna ya ilm baseel karna dine matn may kees qadar achmeryat ka ham-eel hai,ilm aur maleomat may farq hai,mufti mohammad shafi sahab rh. ne farmaya hai ke ilm voh noor hai, jeeske baseel karne ke bad us par amal keeye bager chen na aaye, varna voh tamam khabre jo insan ke deemaag may to mo-vjood ho magar amal may nahi to voh maleomat kehlaegi, aur isi leeye shariate mutakhara may ilme nafes maangne ka hukam deeya gaya hai.

ilm hager amal ke neen hai jese darakht hager fal ke, ek buurg ka qol hai ke ilm amal ka darvajah khatkhatata hai agar khul jaye to ilm dakheel ho jata hai, warna bame-sha ke leeye rukhsat ho jata hai, ilm hager amal ke vabal hai aur amal hager ilm ke gumrahi hai, jese tarah chirag jalaye hager roshni nahi deta,ilm bhi amal ke hager roshni nahi deta,ilm voh noor hai jeeke hasel hone ke bad us par amal keeye hager chen nahi aata, aur agar amal ke hager chen aa gaya to ye noor nahi halke vabal hai.

isi leeye allah ta'ala ne qurane pak may be-amal soof-eeyo ko kutte ke sath tashbih di hai, bal'am baura ke bare may farmaya, 'famasalahum kamasaleel qalb' aur bani israil ke be-amal ulma ke bare may farmaya,'masalul lazim hummeelat tavra-t sum-in lam yahmeelaha kamasaleel heemaree yahmeelu asfara' inki meesal gadhe kisi hai,jese ke upar bojh lada gaya ho.

husne akhlaq

jaana chahye ke husne akhlaq sayyedul mursalin sarkare do salam sallal lahu alayhee vasallam ki soefat hai,aur se-eddiqin ke soefat aur se-eddiqin ka afzal tarin amal hai, ye haqiqat may neesf din hai, muttaqin ke mujaheede aur aabedin ki reeyajat ka samra hai, boore akhlaq seemme qatil hai, unke daman may jeellat-o-khvari aur rusvai hai, ye allah se door karte hai, aur shetan se qarib karte hai,ye us aag ke darvaje hai jese ka zikr qurane pak may hai, narul-lahel muqadatecellati tattaleen alal afidah'(al quran) voh allah ki aag hai jo (allah ke hukam se) sulgai gayi hai, jo ke (badan ko lagte hi) deelo tak ja pahonchegi.

akhlaqe hasana jannat ke khule dariche aur taqarrube ilahi ke vasail hai, akhlaqe khabisah deelo ke amraj aur rooho ki bimareeya hai, badan ke amraj dunya ki jindagi se mahroom kar dete hai, aur deelo ke amraj se aakherat ke jindagi khatam ho jati hai, badan ke amraj aur rooho qalb ke amraj may ba-jaheer koi neesbat hi nahi,-

lekeen jab fani badan ke seelasele may insan jaddo jehad karta hai to use rooho qalb ki bimareeyo ke leeye bhi jaddo jehad karna chahye is bimaryo ki bhi ek tib hai, jeeaka si-khna har shakhs ke leeye jaroori hai, kyunke har deel may kuchh na kuchh amraj hote hai, agar unka ilaaj na keeya jaye to woh tabah kun saboot bonghe, aur natije may doosre aad-ha amraj peda ho jate hai, is leeye ye jaroori hai ke un amraj ka ilm haseel keeya jaye amraj ke asbab daryaft ke-ye jaye, 'qad allaha man tazakka' yaqinan woh muraad ko pahoncha jeesne (badan ko) pank kar leeya.

aur ﷺ irshad farmaya mai aechhehe akhlaq ki takmil ke leeye mabus huva hun, (al hadis) hazrat aaleha r.a. far-maya karti thi ke sarkare do aalam ﷻ ka khulq quran tha, hazrat yahya been ma'aaz rh.kehnte hai ke akhlaq ki vas'a-to may reeq ke khajane hai,vahab been munabbeh rh.far-mate hai ke bad akhlaq ki meesal aesi hai jese tute huve bartan,ke na un may pevand lagaya ja sakta hai aur na un-he meetti may tabdil keeya ja sakta hai, fujeel been ayaj rh. farmate hai ke khush akhlaq fajeer ki sohbat muje bad-ak-hlaq nabeed se jeeyadah pasand hai, hazrat juned bagdaadi rh. farmate hai ke qeellate ilm aur qeellate amal ke ba-vaj-ood char khaslate insan ko aala darje par phoncha deti hai ek heelm, doosri tavaajua, tisri sakhsavat aur chothi khush khulqi, aur yehi char khaslate iman ka kamal hai.

jeen tarah jaheeri husn mahaj aankho ki khubeesoorti ka nam nahi balke tamam aaza ki mojuneeyat ko husn kehte hai aur un tamam ki khubeesoorti se husne jaheer ki takmil hoti hai,iei tarah bateeni husn ke bhi char arkan hai,ye sab arkan moatadeel aur mozu rahenge to aadmi husne bateen ke aetchar se mukammeeel kehlayega, woh char arkan ye he-quvvate ilm, quvvate gajab, quvvate shahvat, aur quvvate adl,yani pehli tino quvvate ko aetodal par rakhne ki quvvat quvvate ilm ki khoobi aur uska husn behe ke insaan uske jarye aqval may juth-sach, aeteqad may haq aur bateel,-

aur af'aal may husno qabih may farq karne par qadeer ho jaye, jab ye quvvat la darje ki ho jayegi to uska samra heeqmat ki soorat may deeya jayega, aur akhlaq ki asal hqmat hai, jeeake muta'alliq allah ka irshad hai, 'jeeako din ki faham meel jaye usko hadi kher ki chij mal gayi'.

gajab aur shahvat ki quvvato ki khoobi yehe ke ye dono heeqmat yani aqal aur shariat ke ishara par chale, aur quvvate adl ka baseel yehe ke shahvat aur gajab ki quvvato ko heeqmat ke tabe aur paband bana de, jeeo shakhs may ye chare rukn actedal par honge voh khush akhlaq kehlayega aur jeeo shakhs may haj arkan mo'atadeel ho aur baqi aazaar mo'atadeel honge voh mo'atadeel ki ha-neesbat khush akhlaq kehlayega.

quvvate gajab ke husn aur actedal ka nam shuja'at hai aur quvvate shahvat ke actedale husn ko iffat kehte hai, quvvate gajab agar hadde actedal se jeeyadi hogi to tehvar kaha jayega, aur kam hogi to use bojdeeli aur na-mardi qarar deeya jayega, isi tarah quvvate shahvat ki hadde actedal se jeeyadi shar kehlati hai aur kami ko jumood kaha jayega, adl may kami ya jeeyadi nahi hoti, iski jeed julm hai, adl na hoga tu julm hoga, aur quvvate ilm ka actedal heeqmat kehlati hai, heeqmat ko galat istemal karna khabas aur fareb kehlati hai, aur kami ki soorat may be-vaqoofi kehte hai.

heeqmat se nafs ki voh halat murad hai jeeo aadmi tamam ikhteyari af'aal may sahi ko galat se mumtaj karle, aur adl se nafs ke voh halat aur quvvat murad hai jeeo jarye gajab aur shahvat par hukoomat kare aur unhe heeqmat ke tabe banaye, shuja'at se murad yehe jeeo jarye shahvat ko aqal aur shariat ka paband banaya ja sake, tamam achche akhlaq ka mamba aur sar-chashma yehi chare usool hai.

quvvate aqal se husno tadbir, judate jahan, asabate rai nafs ke makhfi nafat aur aamal ki barikiyo par intebah jeeo

mahaseen peda hote hai, aur is quvvat ke jeevadati se khasas, makro sareh aur chalaqi peda hoti hai, aur kami se na-tajrooba kari, be-vaqoofi, be-shauri aur junoon jese amraj peda hote hai.

shuja'at ke setedal se karam, deeleri, shuja'at, qaere nafai, beelm, isteqamat, gussa pina,vaqar aur sanjidgi jese avsaf peda hote hai, is quvvat ka nam tehvar hai,aur kami se ihanat jeellat, khof, khasasat, achsase kamtari aur kam hoslagi peda hoti hai.

iffat ke setedal se sakhsavat, haya, sabr, chahm poshi, qana'at, taqwa, buland hoslagi, vus'at jarfi aur keellate tam'a jese fazail akhlaq hasel hote hai,is akhlaq ke hudood se tajavuz karna beera, tama'a, be-sharmi, khabasat, israf, reeya ihanat, lagv goi, tamallooq, khushamad, hasad, maldaro may jeellat aur saqiro ko haqir samajne ka marz vagarah jese rajail peda ho jate hai.

ilm bhi ho, amal bhi ho,lekeen us amal may ikhlas nahi hai to voh amal allah ke yaha qabeele qabool nahi hai,'ala-leellahood dinil khalees' jan lo ke allah ke leecye khaalees din hai, hazrat sahal tastari rh. farmate he ke insan sab ke sab halaq hone wale hai seevaye ulma ke, achle ilm ke alavah sab murde hai, mukhleees amal karne walo ke alavah sab galt fehmi may hai, aur mukhleeesin ko ye dar aur khof he ke unka anjam keeya hoga.

insan ka ikhlas aur jazbat ki bulandi amal ki kami ko poori kar deti hai, amal to insan ka kam hi rehta hai, unche darajat par to apni neecyyat ki tashih aur quloob ke jazbat hi ponchate hai, is may abdeeyat ka ijhar hai jo bukm ke baja hane may mastoor hai, aur uska mustatar hona bhi insan ki kamyabi ko acjaze gebi se jode huve hai, take hager kulli qurbanecyo ke jo jeesam aur rooh ko ittehad se vujud may aati hai, asrare gebi na khule, lehaja is da'avat wale amal may rooh ka poore tor se mutavajjeh hona aur qalb-v-jahan ko mutavajjeh kar dena jeesam ki jaddo jahad ko badha dega, aur yehi isteekhlis ko kamal par ponchne dega.

kamyabi ke yaqini asbab

mohtaram buzurgo dosto azizo allah jalle shanahu ne insan ko dunya may sab se jeeyadah ashraf aur sab se jeeyadah qimti banaya hai, har chij fana hone ke leeye, har chij tutne ke leeye, lekeen insan ko allah ne hamesha ke leeye banaya hai, ye apne banne ke aetbar se to hamesha se nahi hai lekeen rehne ke aetbar se hamesha ke leeye hai, hamesha ki jannat ya hamesha ki jahannam, ye insan waqti nahi hai ke ye kha-pi kar aur apni jaroorate poori karke dunya may khatam ho jaye aur uska vujood baqi na rahe, balke insan dunya ke andar aakherat banane ke leeye bheja gaya hai yaha se use doosre aalam may muntaqel hona hai, isi par hamara iman hai aur isi par hamara yaqin hai, ke marna hai khuda ke samne hajeer hokar heesab dena hai, to dunya may insaan khatam ho jane ke leeye nahi hai, balke kamyab karne ke leeye banaya hai, ab kamyabi ka daro madar allah ne iman ke sath mashroot keeye hai bager uski zat ko pehchane huve insan keesi lain se kamyabi hasel kar le, khuda ki qasam nakami ke alavah aur hamesha ke nakami ke alavah koi rasta nahi hai.

allah ne hava aur pani ye do chije aesi banayi hai ke har aqalmand ye kehata heke hava aur pani ke bager gujara nahi ho sakta, lekeen ye mumkeen heke hava aur pani ke bager ye ji le, magar ye mumkeen nahi ke iman aur aamale saleha ke bager kamyab ho jaye, iska koi imkan nahi hai, isleeye ambeeya al. ko har jamane may insano ki kamyabi ke leeye ek mehnat aur ek kalma de kar bheja, tamam ambeeya al. ke bheje jane ki ye mushtareka bunyad heke ambeeya al. allah rabbul izzat ki zate aali ki taraf insan ke rukh ko ash-ab se iman ki taraf dunya se aakherat ki taraf aur chije se a'amal ki taraf pherne ke leeye bheje jate hai, ambeeya al. aa kar insan ko apni mehnat ka medan banate ke quloob allah ke ger ki taraf mutavajjeh hote hai, aur quloob allah ki zate aali se pheero hote hai.

apne banane wale ko, apne peda karne wale ko ye insan

bhool jata hai to ye jindagi ki har lain may, agar tajeer hai to teejarat may, mulajeeem hai to mulajemat may, hakeem he to hukoomat may, jamindar hai to kashtkari may, ye dunya ki jis lain may bhi hota hai, jab allah ko nahi pehchanta aur apne banane wale ko nahi janta, to ye dunya ke keesi bhi shobe may allah ke hukam par chalna to door ki bat hai, ye allah ko bhool kar, ye allah ke sehkamat ko tod kar chalta hai, har hukm allah ka is bunyad par tutta hai ke ye allah ko pehchanta nahi aur apne banane wale ko janta nahi hai, am-beeya al. aa kar ke is mehnat ko karte the ke unka rukh allah ki zate aali ki taraf pheer jave.

is leeye tamam ambeeya al. ki bunyadi mehnat woh kalma 'la ilaa-h illallah' ke jabtak ye kalma deel ka kalma nahi banega aur jabtak deel ka rukh sahi nahi hoga aur jabtak allah ka ger nahi neeklega us waqt tak koi amal nahi ban sakta, aur jabtak amal nahi banenge kamyaab nahi honge.

allah ne jeetne bhi vade keeye hai woh tamam vade aamal ke sath hai, lekeen un amal par allah ke vade tab poore honge jab allah ke vadoon ka un amalo par poora hone ka yaqin hoga allah ke vado ka yaqin nahi hai to amal ke karlene se bhi vade poore nahi hote, amal ke ilm par bhi vade poore nahi hote.

bager iman ke na aamal par ajr meel sakta hai, na bager iman ke poora din jindagiyo may aa sakta hai, poora din jindagi may aane ke leeye aur is din se poori kamyabi lene ke leeye ek hi shart hai aur ekhi rasta hai ke allah ke vado ka yaqin sikha jaye, iman ko iman ki haqiqato ke sath hascel keeyu jaye din jindagi may yaqin ke raste se aayega, maloomat ke raste se nahi aayega, aur yaqin da'avut se hascel hoga da'avut ka khassa hai yaqin ka peda karna.

allah ki zate aali se baraher rast faida hascel karne ke leeye qaeenat ka yaqin neekalna shart hai, qaeenat ke yaqin ke sath allah ke khazane se faidah uthane ka koi rasta nahi yaqin sabse pehli shart hai, kyonke bager yaqin ke vade pure nahi hote.

jab din se vade poore hote najar nahi aste, to havajood
din ka ilm hone ke din neegaho may geeri huvi chij aur jeh-
ni tor par halki chij aur mahol ke andar rasmi chij ban jate
hai jab iman nahi hota to amal karne ki bahotsai vujoohta
hoti hai. jese amal karega halat ki vajah se,
ya amal karega aadat ki vajah se,
ya mahol ki vajah se,
ya seeyasat ki vajah se,
in vujooht ki vajah se amal karna din nahi hai balke din
ke sath khel hai, din ka taqaza yehe ke uske andar allah ke
hukmo ko poora karke dunya aur aakherat ki kamiyabi ka
yaqin ho, yani apne din se kamiyabi ka yaqin ho, ye alamat
hai iman ki, is leeye sab se pehle ambeeya al. ko jo da'avat
di gayi aur jo kalma de kar bheja gaya voh kalma 'la ila-h
illallah' hai, shariat to har nabi ko had may meeli, sabse
pehle har nabi ne kalme ke da'avat di, jab nabi jate the to
da'avat bhi unke sath jati thi,
jab da'avat gayi to yaqin beegde,
aur jab yaqin beegde to aamal beegde,
aamal ke beegadne ki vajah se yaqin, aamal se hat kar asbab
par aaya, ab asbab ke takaje ki vajah se aamal beelkul chh-
od deeye, jab din se kamiyabi ka yaqin nahi rehta tab din ji-
ndagiyo se neekal jaya karta hai, yani yaqin kya gaya ? din
ke bhi sath le gaya, isleeye kalme ki da'avat se yaqin tha, aur
yaqin se din tha, yaqin hoga to din aajayega, yaqin yani im-
an, din yani islam.

to iman banane ka jo sabse bada yaqini asbab hai voh hai
da'avate ilallah, isleeye jabtak ye kalma da'avat may nahi
aayega, us vaqt tak kalme ki haqiqat ko haseel karna mus-
hkeel hai, isleeye ke mehnat may asbab aaye huve hai, deelo
may asbab ka yaqin utra huva hai, jo chij mehnat may aay-
egi voh chij yaqin may aayegi, jo chij da'avat may aayegi voh
chij yaqin may aayegi, jo chij bhi insan ki samajh may asti
hai, voh us lain ke mujahadi se samaj may asti hai, aur jo

chij samajh may aayegi to yehi samajh yaqin may tabdil ho jayegi.

lekeon kol bhi chij jab samajh may aani shuroo hoti hai to us chij ka shak bhi aana shuroo hoga, ye alamat hai yaqin ke aane ki, chunanche pehle samajh aur shak ka muqabla hoga, ab jitni jeeyudah qurbanyo ke sath mujahada kareya jayega shak door hota jayega aur samajh may aai huvi bat yaqin may tabdil hoti rahegi. agar kalma 'la ilaa-h illallah' ki da'avat aur uski lain ka mujahada nahi hai to 'la ilaa-h illallah' ke alfaaz par hi iqtafa karenge, agar juban par hai to bel hai,

kano may hai to aawaz hai,

deemaag may hai to mafhoom hai,

keetsabo may hai to buroof hai,

ye kalma yaqin ke sath jab hoga, jab ye deel ke andar dakh-eel ho, jab ye iman deel ka iman banega tab ye iman taqwa layega, iman ke asarat aaza par padenge, uski aatkh, juban kan, hath, per, iman ke aetbar se harkat karenge.

jab uske deel may yaqin nahi hoga to uske aaza havajood haram ka ilm hone ke haram se na ruk payenge, ye bat nahi hai ke ummat ko haram ka ilm nahi hai, per yaqin na hone ki wajah se uske andar haram se bachne ki taqat nahi hogi, iman hone ki alamat hi yehe ke iman use haram se rok de, iman jarf yani bartan hai, aur ahkamaat majroof yani bartan may rakhi jane wali chij, jab bartan hoga to chij jaye nahi hogi, agar jarf yani iman se gaffat hai to bager bartan yani iman ke ahkamaat se faidah haseel nahi ho sakta.

is leeye bunyadi tor par sabse pehle sahaba r.a. ne iman sikha hai quran sikhne se pehle, jab iman sikha to hukam keetsabo may nahi aaya balke amal may aaya, shariat ke neefaz ka sab se bada sahab har iman waale ka apna yaqin hai yani har iman wale par uska neegra uska iman hia ke mera allah mujko dekh raha hai, ilm to rehbari karega, aur amal yaqin karvayega, ilm rehbari karega ye halal hai ye haram

hai, ye jais hai, ye na jais hai, aur ye sunnat hai ye beedat hai, ye sheerk hai ye kufir hai, lekeen uske mutabecq chalayega kon? aur haram se kon bachayega? yun kabye ke voh to andar ki taqat yaqin hi hai, uske alavah koi quvvat nahi hai jo uske andar sharayi ahkam ko nafceez kara sake.

husoor ﷺ ne apne sahaba r.a. ko iman sikhlaya tha, ye iman iman ki da'avat se banta hai, lekeen huva ye ke iman ki da'avat iman walo may se neekal gayi, is khyal se ke ham to he hi iman wale, kalme ki da'avat to doosro ke leeye hai, jabke allah ta'ala farma raha hai 'iman walo iman laavo jesa sahaba r.a. iman laye hai.'

ham apne iman se leeye mutmain hai ke ham apne aspto gero ke muqable dekh rabe hai, halanke hamne iman ki allah ki taraf se jo da'vat di gayi hai voh sahaba r.a. ko namoona bana kar ke'samenu kama namanannas' ke iman laavo jesa sahaba r.a. iman laaye, to aesi madade, aesi mus-rate aur aese vade poore honge jo vade allah ne sahaba r.a. ke sath poore keeye hai, pheer jo imano yaqin is kefyat ke sath banega, us par allah ta'ala apne vado ko poora farmayenge, kyonke allah ke vade uske hukmo ke sath hai aur allah ki qudrat vado ke sath hai.

allah ki qudrat asbab ke sath nahi hai, asbab to qudrat se bane huve hai, allah ne asbab bana kar apni qudrat may rakae huve hai, allah ki qudrat asbab ke sath nahi hai, ke jese is vaqt asbab bana kar log dua'aye mang rabe hai, tajeer ke jahan may hai ke dukan banana mere jeemme usmay kamyabi allah denge, jameindaro ke jahan may hai ke jamin banana hamare jeemme hai usmay kamyabi allah denge, doktor ke jahan may hai ke dava banana aur ilaaj karna mere jeemme hai sechat aur sheefa allah denge, hargeez ye raaste kamyabi ke nahi hai, allah ta'ala ne jeetne asbab banaye hai voh iman walo ke imtehan ke leeye hai, aur gero ke itmeenan ke leeye hai, agar dunya may koi sabab na hota tab bhi iman wala kehta ke hamari jarurato ko allah poora karenge, ke palne wali zat allah ki hai.

allah rabbul izzat ne asbab banaye hai, ye sare asbab qudrat se hase hai, par qudrat apni zat may rakhi hai, iselbye ye bat nahi hai ke asbab banana hamare kam hai, aur us may kamiyabi dena allah ka kam.

haike allah ke hukm ko poora karna hamare jeeume, aur kamiyab karna allah ke jeeume.

allah asbab de ya na de yuki marji, yaani allah ke kamiyab karne ke jabte allah ke ahkamat hai, 'iyyu-k na'abudu v-iy-ya-k nastain'.

huzoor ﷺ ne apne sahaba ko woh yaqin seekhlaaya tha is yaqin ki hunyad par unka allah ke sath guman allah ke vade ke aetbar se tha, ke allah ka vada hamare sath ye he ab sahaba r.a. ko yaqini asbab sikhla deeye gaye, kya sikhl-aya? ke jo shakhs pancho namazo ko aehtemami se padhega to allah uski reezq ki tangi door kar denge, uski bimari ko door kar denge, us ko tandurasti ata farmayenge, uske cheh-re ko noorani bana denge, ya jese shakhs ke ghar may sure vaqeah ki teelawat hogi to uski bimari door ho jayegi, sattar halao se aur musibato se mahfooz rahega, ya jo shakhs subho sham ye dua'a padh le 'allahum-m an-t rabbi' (poori dua'a) to us par koi musibat nahi aayegi.

hazrat aboo darda'a r.a. ko tin sahaba aa kar kehte hai asp ka makan jai gaya, lekeen hazrat aboo darda'a r.a. ko yaqin hai ke may ghar se dua'a padh kar chala tha, aur is dua'a ke padhne par allah ne vada keeyu hurva hai, to pheer anqsan kese ho sakta hai, kyonke vada kheelafi mohtajgi hai aur mohtaj khaleeq nahi ho sakta, mukhlaoq har ghadi har aan mohtaj hai, allah to apne bande ke guman ke sath hai.

iman to lugatan kehte hi isko hai ke allah ki khabro ko muhammad ﷺ ke bharose par yaqini manna, 'la ila-h illallah muhammadur rasoolullah' is yaqin ko haaseel karna hai kalme ki da'avat se, ye yaqin kalme ki da'avat se hi banega, huzoor ﷺ ne sahaba r.a. ko kalme ki da'ava par uthaya tha, iman ki majleese qaim hoti thi, har aan, har lamha, har-

majless ki bunyad inhi tajkero ko karna, ya to ham iski da'avat de rabe ho, ya inhi tadjkero ko soch rabe ho, isleeye ke mehnat may asbab aaye huve hai, doelo may asbab ka yaqin utra huva hai, isleeye ke jo chij mehnat may aayegi woh chij yaqin may aayegi, jo chij da'avat may aayegi woh chij yaqin may aayegi, isleeye ye galat fehmi hai ke ham asbab banaye aur pheer allah kamyab karenge allah to asbab banane par usko kamyab karenge joesko allah ne ahkamnat nahi deeye aur unhe bhi unke asbab may tabhi tak kamyab karenge jab tak dunya may basne wale musalmano may iman ki da'avat nahi aajati, jese deen musalmano may da'avate haq aa jayegi us deen allah bateel ko nakam kar denge, ye baat nahi hai ke ham allah ke samne asbab bana kar pesh kare pheer dua'a mange ke ac allah too is sababa may kamyabi dal de.

isleeye bahot thande deemaag se socho ke allah ke samne asbab bana kar dua'ae mangni hai ya amal bana kar pesh karke dua'a mangni hai, dua'a aur asbab ka koi jod nahi hai, gar ke andar jo log fans gaye the aur chattano ne rasta band kar leeya tha un may se harek ne apna amal pesh keeya, us may ibadat ka koi amal nahi tha, balke ek ka amal akhlaq ka hai, doosre ka amal mamulat ka hai, tisre ka amal mua'-asberat ka hai, tino ne apna amal pesh keeya, sabab bana kar pesh nahi keeya ke koi kren bana kar pesh karte ke us pathar ko utha de, balke amal pesh keeya aur unhi amalo par allah ne bager keesi jahiri shakal ke barabe rast apni qudrat se chattano ko hataya, kyonke jab qudrat sath hoti hai to allah ka amr barabe rast aata hai, jese hazrat ibrahim al. ke leeye keeya, ke aag ko barabe rast hukam deeya ke too salamati wali ban ja, ye nahi ke allah ne pani bheja ho.

jo asbab allah ne khud banaye hai woh khud apne banaye huve asbab ke bhi paband nahi, allah to barabe raast apne hukmo ko istemal karte hai jese feeron ke khane aur pani par barabe rast medak aur khoon ka amr istemal keeya, hazrat saleh al. ki qom ke leeye pahadi par untai ka amr-

istemal keeya, hazrat aadam al. ki pasli par havva al. ka amr istemal keeya yaqin wala apne aur allah ke darmiyan asbab nahi rakhta.

Ibrahim al. ne ye nahi keeya ke hazrat jeebrail al. ya hava, ya samandar ke faroeshte ke jarye meri madad farma, balke jeebrail al. un faroeshte ke sath aaye to un sahabo ka bhi inkar kar deya aur ye imtehan tha hazrat ibrahim al. ke iman ka, isleeye jab tak allah ka ger hamare deelo se neekal nahi jata us waqt tak allah ki qudrat hamare sath nahi ho sakti, asbab ka sath hona ye to imtehan hai, ke asbab ka meel jana bhi imtehan hai, aur un asbab se kam ban jana bhi imtehan, yebhi nahi ke imtehan ke bad asbab se kam bante rahenge, musa al. ke pet may dard huva, allah se kaha, to allah ne rehan istemal karne ke leeye kaha, dard chala gaya, pheer kuchh deeno ke bad allah ne dard bheja pet may.

ham to ye samajhte hai ke bimari hamare andar peda hoti hai aur sheefa allah bhejte hai, bhookh to mere andar peda hoti hai aur khana allah bhejte hai, khof to mere andar peda hota hai, aur aman allah bhejte hai, ye baat nahi hai, jees tarah allah ke yaha sheefa ke khazane hai isi tarah bimareeyo ke bhi khazane hai, khane ke khazane hai isi tarah bhook ke bhi khazane hai, to musa al. ke pet may dard bheja aur kaha ke rehan istemal karo istemal keeya to dard chla gaya, kya huva? ke ek asbab tajrube may aaya, kees ke tajrube may aaya? nahi ke tajrube may aaya, ke rehan se pet ka dard chla jaata hai, allah to imtehan ke leeye apni qudrat se asbab may kamiyaabi dalta hai.

abhi ham qudrat ko asbab may samaj rahe hai, qudrat asbab may nahi balke allah ki zat may hai, hamare tajrubat may asbab aate hai to ham us asbab ki taraf chalte hai, aur qudrat hamare kheelaf hoti hai, agar kam ban gaya to ye allah ki raza ki dalil nahi hai ke allah hamse razi hai, balke allah naraj ho kar kam jiyadah banate hai, isi leeye fakro faqa may sahaba meelenge aur khane pine may batool meelenge, kyonke manne walo ke kam jannat may banane ka

vada keeya hai, yaha dunya may voh iman wale pareshaan honge jeeunka iman inteehai kamzor hai, warna iman aur samale saleha par vada keeya hai, dunya ki jindagi bhi khushgawar banayenge.

ab doosri bar musa al. chale rehan ki taraf, ke khud allah ne ye dava batlai thi, rehan istemal keeya lekeen shifa na meeli, to ab pareshan? ke sheefa kyun nahi meeli, to allah ne farmaya ke pehle tum hamari taraf aaye the, hamare hukam ki wajah se tum rehan ki taraf gaye the, is liye asbab allah ke ger ki taraf le jayenge aur leja rahe hai, aur samal hukam ki taraf le jayenge ke namaz ada kar ke allah se mango, hukam poora karke allah se mango, allah ne itmeenan ke leye ahkamat deeye hai, aur asbab intehan ke leye, allah asbab de kar ye dekhna chahte hai ke asbab ke ahkamat ko poore karne se kamyabi ka yaqin hai ya asbab ka yaqin hai.

dunya ko allah ne asbab se bhar deeya take asbab ka intehan leeya jaye, jese azrat ibrahim al. ka intehan leeya, aag may dala jana hai, hazrat ibrahim al. ko madad ki jaroorat hai bada sabad aaya hazrat jeebrail al., ke unse hadi koi makhlooq nahi, keesi ke qad se, keesi ke badan se, keesi ki lambai se, chodai se kuchh nahi banta, jo allah ka ger hai voh makhlooq hai, aur makhlooq kabhi khaleeq nahi ban sakti.

jeen ke yaqin ban jate hai voh apne aur allah ke darmiyan asbab nahi rakhte, unki neegah allah par barahe raast hoti hai, to unki madad bhi allah barahe rast karte hai, hazrat ibrahim al. ne koi sabab bich may nahi rakha to allah ne bhi apne aur aag ke darmiyan koi sabab nahi rakha, paani ko, hawa ko, keesi farceshte ko, keesi keesum ka kemikal aag bujhane ke leye istemal nahi keeya, balke allah ne apna aur barahe rast istemal keeya.

asbab ki bediyo se aur asbab ke galat yaqin se iman ki da'avai ke bager nahi neekla ja sakta, har vaqt muqabla hoga samal aur asbab ka, asbab aur samal ke muqable may

yaqin wale kamyaab ho jayenge, aur yaqin da'avat se banega, kalmu ki da'vat jabeer ke kheelaf hai, jeetna jabeer ke kheelaf bola jayega utna yaqin banega.

tamam nabeeyo ke sath jo vaqeyat huve us may yehi me-elega ke yaqin walo ke leeye pani may raste aur na maanne walo ke leeye ye pani halaqat ka sabab, asbab ka yaqin neekla huva hoga hoga to allah ne jeetne halaqat ke asbab banaye hai woh sare ke sare iman walo ke liye rahat may istemal honge aur iman walo ke rahat ke asbab bateel ke leeye halaqat may istemal honge, ke allah ta'ala yaqin walo ke leeye apni qudrat ka istemal karke asbab ki shaklo ko badal dete hai, ke laathi ko sanp bana dete hai, aag ko bag bana dete hai, allah rabbul izzat ne asbab bana kar insano ke haath may nahi deeye, balke allah ne asbab bana kar apni qudrat may rakhe hai, in asbab se iman wale faida utha sakenge, agar iman nahi hai to allah ke khjane se faida nahi uthaya ja sakta.

allah ki zaat se faidah uthane ke leeye qayenat ka yaqin neekalna shart hai, asbab ka yaqin nikalna shart hai, ye bat nahi he ke allah ne keesi ko dukan dedi to use kamane ki qudrat dedi, ya keesi ko jamin dedi to use ugane ki qudrat dedi, ya bivi dedi to use bachcha peda karne ki qudrat dedi, keetne be avlad hai jeenki bivi hote huve bachehe nahi hai, keetne hai jo hathyaro may pareshan hai, kitne hai jo davao se bimar hai, keetne hai jo asbab hote huve bhi mohtaj hai.

allah ne qudrat keesi ko nahi di, aur qudrat asbab may hehi nahi, jo yoon samjhe ke asbab may qudrat hai woh to dunya may asbab banayega aur jo yaqin karega ke qudrat allah ki zaat may hai woh allah ki zat se faida uthane ke leeye amal banayega, mai allah ki qudrat se galla lene ke leeye jamin banaunga to selab sayega ya suka padega, avlad lene ke leeye bivi rakhu to banjh hi rahegi.

ek hai qudrat ka sath lena aur ek hai asbab ka sath lena asbab ke sath lena may allah ka koi vada nahi, chabe to vaqti tar par kam bana de pheer hamesha-hamesha ke leeye

nakam kar de, yehi bat hai ke tum may se jo dunya chahega woh hamesha hamesha ke leeye nakam hoga, aur jo sakhe-
rat chahega ham uski dunya bana denge, allah ki qudrat
asbab may nahi, aur halat ka ta'alluq bhi asbab se nahi, to
pheer hamari sari mehnat bekar hai, isleeye bekar hai ke
qudrat hamare kheelaf hai.

qudrat asbab banane wale ke sath nahi hoti, ham log yehi
kehhte hai ke tum pehle asbab banavo pheer tum allah se ma-
ngo, ulti bat karte hai, allah ko na pechhanne ki vajah se,
quran ke kheelaf, aur hadis ke bhi kheelaf hai ye bat, sahi
bat yehe ke tum allah se mango uske jabte ke sath, allah ke
jabte kya hai ? 'Iyya-k na'abudu v-Iyya-k nastain' ye uske
dene ke jaabte hai, ke mai teri ibadat karke tuj se leta haun.

ek is kalme ke alfax hai aur ek is kalme ka ikhlas hai,
kalme ki da'avat kalme ka ikhlas haseel karne ke leeye hai,
aur hadis ye bata rahi hai ke kalme ke ikhlas ke bager har-
am se nahi bacha ja sakta, kalme ka ikhlas yehe ke ye kalma
ise haram se rok de, kalame ka ikhlas kalme ki da'avat se
haseel hoga.

kalme ki da'avat ke bare may musalmano may nam galat
fehmi yehe ke kalme ki da'avat gero ke leeye hai, ham to
behi kalme wale, halanke allah khud iman walo ko iman
lane ka hukam de rahe hai, iman ki da'avat iman walo ke
leeye hai, aur gero ko da'avat islam ki hai, badi galat fehmi
ye huvi ke iman walo ne iman ki da'avat gero ke leeye samja,
jab ke unko banaye the iman ke muddai, ab jab iman ka da-
va aaya to har musalman iman se poori tarah mutmain ho
gaya, halan ke haqiqat yehe ke jeetna iman uske andar anta
janyega, usi ke baqadar ye apne iman ki taraf se neefaq ka
khof uske andar badhta janyega, aur jeetna iman kamzor
hota janyega utna hi iman se be feekar aur alamate neefaq
khoobeeys hanti janyegi, juth bolna khubi hogi, khyanat
karne khubi hogi, vada kheelafi karne walo ko aqalmand
kaha jayega, hazrat hanzala r.a. aur hazrat aboo bakar r.a.
ne koi aesa kam nahi keeya tha, seerf yaqin ki woh qefyat

ghar pe na rahi to neefaq ka dar ho gaya.

jb subah se sham tak iman ki da'avat di jati thi to andar is tarah yaqin bana huva tha ke aadmi gunah karke be-chen hota tha, kyonke huzoor ﷺ ne farmaya tha ke jese aadmi ko nek amal se khushi ho aur beera kam ho gaya ho us par gam ho to ye uske iman ki alamat hai, shareeyat hukam se nahi chala karti, voh to andar ka yaqin shareeyat ka takaza karta hai, ke mera rab is waqt muj se kya chahta hai.


avval to iman wale se gunah hoga nahi, agar ho gaya to uska iman use gunah se pak karvane ke leeye layega, ek sahabi r.a. se zeena ho gaya to apne aap ko lakar khud pesh keeya, huzoor ﷺ ne munh pher leeya, aap chahte the ke bat tal jaye, lekeen sahabi r.a. keh rahe hai ke mei ne zeena kar leeya, ye kyon keh rahe hai? haalanke unhe keesi ne zeena karte dekha nahi tha, ye unke andar ka yaqin aesa kara raha hai, ke yaha pak ho jau to aakherat se bach jau.

isleeye kalme ki mehnat se ummat ko kalme ki da'avat par lana hai, take iman ki mehnat se voh yaqin bane jo allah ke vado ke yaqin par khada kar de, aur allah ke avameer hamare yaqini sabab ban jaye, itna iman sikhma farz hai ke ye kalma hamay ashab ke yaqin se neekal de, pheer iman ki da'avat ke sath aamal ki da'avat, aakherat ki da'avat, yehi har nabi ka tariqa raha hai.

musalmanno par jo halat aate hai, taklife, himareeya, musibate, muqaddame, qarze vagerah ismay iman wala agar apne halat ko aamal ke sath jodega to ye halat uski turbiyat karenge, be-iman halat ko ashab ke sath jodega kyonke un he ashab deeye hai, aur iman walo ko ahkam, to kya iman wale ashab nahi ikhteeyar karenge? iman wale to seerf hukam ki bunyad par ashab ikhteeyar karenge, aur iman wala ashab may bhi ahkam talash karenge.

apne aap ko yaqini ashab par laaye, yaqini ashab par voh aayega jo iman ke halqe qaim karenge, sahaba r.a. iman ke halqe se iman banate the, ummat ke umum may iman ke halqe, ummat ke umum may aamal ki haqiqat ko haseel

karne ki seekre, ye sab aam hoga tab allah rubbul izzat voh nusrate voh barkate, voh rahmate layenge jo sahaba n.a. ke dor may hui.

husoor  ne apne har ummati ko kalme ki da'avat dene wala banaya tha, harek janta tha ke mai ummat ki hadayat ka jarceya hun, 'tum insano ki nafa rasani ke leeye bheje gaye ho' (aale imran) kya hai nafa rasani? ke 'tum ta'aroof karate ho allah ka' yani kalme ki da'avat dete ho, aur insano ke andar se ashab ka yaqin neekalte ho aur uske saath ye shart lagi hui hai ke 'khud apne andar allah ki zaat aur sifat aur ruboobeeyat ka yaqin rakhte ho'.

heedayat heedayat ki dua'ao se nahi balka heedayat ki dua'aye bhi kalme ke da'avat se qabool hogi, jab ummat may se da'avat neekal jayegi to ummat may se heedayat ki dua'a qabool hona band ho jayegi, kyonke kalme ki da'avat dua'a ki qaboolyat ke leeye shart hai.

hame iman se gafeel keeyan iman ke dave ne, iman ke dave nahi allah ko iman ki da'avat pasand hai, jo iman ka dava karega us par allah imtehan dal denge, kase kaha tumne ke iman le aaye halanke iman tumhare deelo may dakheel nahi hua, 'lam tunmeenu vala keen quloo aslamna' allah rabbul izzat khud keh rahe hai 'ye iman nahi laye islam laaye hai'.

aur jab iman nahi hota to din apni satahi se geerte geerte faraiz par aa jata hai, ye faraiz kufr aur islam ki aad aur divar hai seerf, agar ye divar bhi bich se hat jaye to banda kufr tak pahonch gaya, mutmain na ho jaye ke namaz to ham padhte hi hai, seerf namaz ya sare faraiz hi seerf din nahi hai, faraiz to kufr aur islam ki aad hai seerf, movlana yuseuf sahab rh. farmate the ummat may iman ki da'avat khatam hogi to sab se pehle moashra murtad hoga ke namaz padhenge lekin shakle gero ki, lebas gero ke, namaz padhenge teejarat gero ki, namaz padhenge shadeeya gero ki, to usne poora din naam rakha hai namaz ka, haalaanke ye aakhri chij reh gayi hai uske paa, uske bad kuchh nahi, ke jecne namaz ko halka samjha aur namaz se inkaar keeya.

usne kufr keeya,han dukan ke muqable may namaz ko hal-ka samajhna.

seerf namaz ke vado ka inkar, ke namaz ka inkar ger iman wala iboda hi karega, iman wale par namaz farz hai, to pheer namaz ka inkar kon karega? ke namaz ke inkar se murad namaz ke fazail se inkar ke namaz roji kese kbinch layegi? namaz se himari kese door hogi? namaz se seहत ki heefazat kese hogi? allah ke vado ka inkar hi kufr hai, ke aese raste par pada hai ke uska kufr par pahonchna yaqini hai, ke namaz ka inkar aur us ko balka samajhna use kufr par pahonchna dega.

is leeye jab kalme ki da'avat ummat se neekal jaayegi to sab se pehle mouahira murtad hoga,pheer jahan murtad hoga pheer qalb murtad hoga, jab yaqin na hoga to ye mahol ke aetbaar se chalega, aur pheer din us jamane ke aetbaar se ho jaayega, ke uske jese halat honge usi ke baqadar din par chalega, aur pheer us naqees din par nakami aayegi, jese tarah bedini ki vajah se nakami anti hai, halat aate hai, isi tarah ki nakami aur halat naqees din,adhure din ki vajah se bhi aate hai, kameel din keese kahenge? ke kameel din isko kehte hai ke mera rab muj se is vaqt kya chah raha hai, ke jo mera allah mujse is vaqt chah raha hai woh huzoor ﷺ ke tariqe ke mutabeq is vaqt ho raha hai ke nahi ho rah, iska nam din hai, aur ham naqees din par chal rabe hai,kyoonke hamara din naqees hai, isleeye ke hamay apne din se kamiyabi ka yaqin nahi hai, yaqin banega da'avat se, iman, iman ki mehnat se banega.

aaj ummat ne amal sikha, yaqin nahi sikha, isleeye ba-vajood amal ke nakam hai, aur bavajood aamal ke bateel galeeb hai bateel ke muqable par amal nahi aaya karta hal-ke bateel ke muquable par yaqin aaya karta hai,pheer jo amal yaqin wale honge woh muqabla karenge tamam ashab ka, warna aamaal ka asbab se koi muqabla nahi, isleeye ke iske pas amal ki shakal hai,uske pas karkhane ki shakal hai shakal ke muqable par shakal aa gayi, jab shakal ke-

muqable par shakal aayegi to ek shakal ko chhod deeya jayega, kousi shakal ko chhoda jayega? movjood ko ikhtesyar keeya jayega aur jo shakal mavud hai yani jees par vade hai usko chhod deeya jayega.

movjood shakal kya hai? ye karkhane hai, dukane hai, jamine hai, hukoomate hai, sarmayadareeyo ke naqshe hai, aur mavud shakal? ye namaz hai, zikr hai, teelavat hai, ye aamale saleha hai, agar yaqin nahi badlega to movjood shakalo ke muqable may mavud shakal ko chood deeya jayega.

kameel din voh hai jo iman ke takaze par ho, jo din iman ke takaze par aayega voh din mahol ko nahi dekhenga, voh din halat ko nahi dekhenga, voh din hukoomate aur jara'ato ko nahi dekhenga, kyonke din aa raha hai andar ke takaje par, mahol se iman wala din takraya karta hai, aur bager iman wala din mahol ke paband ho kar chalega.

ummat ke andar jo din aa raha hai voh naqees aa raha hai aur is naqees din par allah ke vade na kabhi poore huve hai aur na kabhi poore honge, isleeye allah ki taraf se kam-yabi ka jo vada hai voh kameel din par hai, hamara din juzvi hai, isleeye ke din hamari jindageeyo may da'avat ke raste se nahi aa raha hai.

ye da'avat ki mehnat har ummati ki jeeummedari hai, bager kalme ki mehnat ke yaqin nahi banega, is ummat may allah ne istedad rakhi hai, kyonke ab koi nabi nahi aayega, balke nubuvvat wali mehnat hi allah ne ek-ek ummati ke havale kardi hai isleeye abtak ki gujri hui jindagi par isteegfar kare ke hamne ab tak ye bat nahi samji ke ham insano ki heedayat ka jarceya hai, hude jarm aur tovhah karne ki bat hai ke mai aaj tak apne sap ko tajeer samajta raha, mai aaj tak apne sap ko kashthkar samajta raha, nahi mai to nabi ka ummati haun aur ba-hesryate ummati hone ke mere jeeumme nubuvvat wala kam hai, jeetna is rah may pheerenge aur jeetna da'avat denge, apna yaqin baega, aur ummat sahi yaqin aur amal par aayegi, iske leeye movjoodah qurbanryo se nage badhe aur har sal char-char mahine lagane ki neey-yate kare. (makhoos az hazrat movlana sad sahab da. ha.)

huzoor ﷺ ki vafat

jab phela chuke islam dunya may
 harek janeeb chamak utha khuda ka nam dunya may
 to pheer allah ne nabi ﷺ ko yad farmaya
 payame vasl de kar ap ka deel shad farmaya
 iradah jab aakhri haj ka san das may farmaya
 vahi par aakhri khutba fakhre reesalat ne farmaya
 ke mai jaldi hi apse khuda ke pas jata hun
 tumhare vaste qurano sunnat chhod jata hun
 amal karte rabe tum sab agar hukme payambar par
 to muj se ja meeloge aakherat may boje kowsar par
 na hargij bhulna apas may tum sab bhai bhai ho
 karo voh kam jees may deeno dunya ki bhalayi ho
 tumhari aaurto ke haq may gar koi kami aayi
 tumhare dino majhab ki jahan may hogi rusvayi
 kahi aesa na ho sbetan ka kuchh jer chal jaye
 qadam islam se pheer kufr ki janeeb pheesal jaye
 garj jees noor se har seemat dunya may ujala tha
 voh haq ka ladla apne khuda se meelne wala tha
 madina vapasi ke bad hazrat ke bukhar aaya
 bukhar aesa ke thode hi deeno may bar-bar aaya
 hararat badh gayi jab had se jeezadah jeesme athar par
 to pani ke deeye chhiante nabi ne ruye anvar par
 namaz ab seeddiq akbar hi padhate the
 janabe sarvare qonen masjid may na saate the
 boel aakheer ho gaya rukhsat jahan ki aankh ka tara
 voh baade johar do shamba ke deen allah ka pyara
 treasath sal dunya may sha'aye din phela kar
 khuda ka ladla apne khuda se meel gaya ja kar
 ya rabbee sallee vsallim daaiman a-bda
 ala habibee-k khayreeel khalqi kullecheemi

neesbat

poori qaenat ko allah ne apne amre kun se peda farmaya aur jese maqsad ke leeye peda kiya hai us maqsad ko poora karne may laga rehta hai, yani allah ke hukm ki kheelaaf varji nahi karti, lekeen insan ko allah ne thodasa ikhteyar deeya hai, bhale aur bure ka, agar insan bhalai ki laain ki mehnat karega to insan farceshto se bhi uncha chala jata hai, aur agar burani par mehnat karta hai to insan janvar ban jata hai, halke janvar se bhi gaya gujra ban jata hai.

insan ke samne do raste hai, 'kher' ka yani allah aur us ke rasool ﷺ ke bataye huve raste par unki marji ke mutabiq chale aur doosra rasta 'shar' ka hia, ke allah aur uske rasool ﷺ ke hukam ke kheelaaf aur apni man-chahi jindagi gujare, aur is tarah jindagi gujarega to pheer jahannam may uski koi marji nahi chalegi, 'yuridoo-n anyyukhreejoo meenannare vamaahum beekharreejeem meenba valakum ajabum muqim' voh log jahannam se neekalne ka irada karenge halanke voh us se neekal nahi sakte aur unke leeye hamesha wala ajab hoga.

ab agar usne apni marji ko qurban karke allah ki marji puri kardi to goya usne bo deeya, jese khet may das man anaj bo deeya to jab ugega to so man ban kar neeklega, isi tarah insan agar apni marji ko allah ki marji may bo dega aur qurban kar dega to insan ki marji aakherat may ugegi 'valakum fiha ma tashtahi anfusukum valakum fiha ma tddaun' jannat ke andar turnko voh sab kuchh meelega jeeski tumhara mafi khavabeesh karega, aur jeesko tum chaboge, isi tarah dunya ki jindagi hi asal jindagi hai isleeye ke isi par aakherat ki aur dunya ki jindagi banne aur beegadne ka daromadar hai.

insan ko allah ne do neamate di hai, ek jan doosra mal, ab insan ki char neesbate hai, un charo par jaan aur mal lagana hai allah ke hukm aur nabi ﷺ ke tariqe ke mutabiq. (1) aam jandaro wali neesbat, jese bhuk lage to khana, pyas lage to pina, garmi, shardi ka intejam karna aur apni-

jaroorate ko pura karna.

(2) farceshto wali neesbat, jo ibadat ke jarye poori hogi, yani namaz, roja, haj, zakat.

(3) kheelaafate khudavandi wali neesbat, yani akhlaq aur hamdardi par yani bhuko ko khana kheelaye kyunke razzaq ka khalifa hai, doosro par raham kare kyunke rahim ka kh-lifa hai, doosro ki gultyo ko maf kare kyunke gaffar ka kh-alifa hai.

(4) nayahate nubuvvat wali neesbat, kyunke aap ke had koi nabi nahi, lehaja da'avat wala kam kare.

pehli neesbat par apna jan mal utna lagaye jeetne ki hame jaroorat hai, jese beytul khala may ham utna hi vaqt lagate hai jeetne ki hamay jaroorat hoti hai.

doosri neesbat farceshto wali, yani ibadat, roja, namaz zakat aur haj, ibadat ko aese tariqe par karna hai ke ibadat ka meejaz peda ho jaye, yani jese namaz ka is tarah padhna ke allah ke hukmo par jan lagane ka meejaz peda ho jaye kyunke poori jan ko allah ke hukmo par lagana hai, aru poore badan ko allah ke hukmo mai jakadna hai, aankh, kan, juban hukmo may jakda huva, hath per par pabandi, hatta ke deelo deemag par pabandi hoti hai, agar namaz wala mijaz insan ke andar peda ho jaye to namaz ke bahar bhi allah ke hukmo ka paband hoga.

zakat aese tariqe par ada ki jaye ke mal ko allah ke raste may, kher ke kamo may kharch karne ka meejaz peda ho jaye, aur roje ka meejaz yehe ke apne takajo ko dabane ka meejaz peda ho jaye, jab insan ke andar takajo ko daba kar jano mal lagane ka meejaz ban jaye to ab insan 'inni jailum feel ardee khaleefah' yani kheelaafat ka haq ada karne wala banega.

allah ne insan ko adi aur insaf aur akhlaq aur sehsan ka hukm deeya hai, 'innalla-h ya'amurukum beel adlee val ahsan' ab aadmi seerf roje ke andar hi nahi balke jaha jaroorat padegi takajo ko vaha dabayega, seerf zakat ke andar hi mal nahi lagayega balke jaha jaroorat padegi vaha-

lagayega, ye chiye jab insan may peda hogi to akhlaq aayenge, mamlat aur moassherat bhi banegi, jeeke natije may voh de-oaro par jano mal lagayega, aur jano mal lagane may apne takajo ko dabayega.

adl aur insaf ke mane yehe ke tere jeeume jo kam hai voh kar, lechaja jab zakat ada karega to ye adl aur insaf may aayega lekeen zakat ka mal khatam ho gaya aur jaroorat mand haqi reh gaya, yaa koi pareshan hai hai, inko jo mal dega ye hatore akhlaq aur aehsan ke hoga, is tarah dunyavi jarurate harek ki poori hogi, ab nahi ki nayabat may jo kam hamay meela hai uske jarye logon ki hamesha hamesha ki jo jaroorat hai voh poori hogi aur hamesha hamesha ki taklif jati rahegi, aur allah ham se keetna khush hoga.

insan jo mehnat karta hai us se do maya tayyar hoti hai ek maya insan ke andar banti hai aur ek maya insan ke bahar banti hai, insan ke andar jo maya banti hai voh yehe ke ya to iman banega ya kufr banega, ilm banega ya jahalat banegi, allah ka dhyan banega ya gafalat banegi vagerah, aur jo insan ke bahar maya banti hai us se jayedad banegi, mal banega, hadi dukan banegi, chhoti dukan banegi vagerah.

lekeen allah ne us maya par jo insan ke bahar banti hai uspar kamyabi aur na kami ka daromad nahi banaya, koi achmeeyat nahi di, balke insan ke andar jo maya banti hai usko kamyabi aur na kami ka daromad banaya, agar andar ki maya ban gayi to dunya aur aakherat ki jindagi ban gayi, aur andar ki maya beegad gayi to dunya aur aakherat ki jindagi beegad gayi.

dunya ki maddi chiye badan kisi hai, aur huzoor ﷺ ke tariqe aur sunnato ki meenal rooh kisi hai, to badan may rooh hogi to kam karega, rooh ke hager badan kam nahi karta, to aese hi huzoor ﷺ wala tariqa agar jindagi may hai to allah use kamyab karega, aur agar huzoor ﷺ wala tariqa jindageeyo se neekal gaya to aadmi jahannam ke qarib hota chala jaayega, aur aakheer may allah use jahannam may dal denge, jeekei vajah se voh nakam aur barbad ho jayega.

huzoor ﷺ ka tariqa nahi hai to uski meesal aesi hai jese aap ke ghar may das pabelvan hai, lekeen un daso pabelvano ki jaan neckli huvi hai, lasb padie huvi hai, un pabelvano ki lasbe aap ke keesi kam ki nahi hai, to jab ek aadmi ne huzur

ke tariqo ko chhod kar pandrah badebade karkhane banaye ya pandrah flet banaye aur badhya keesam ki kare khairidi to samjo ke ye lasbe tayyar kar raha hai, isi tarah huzoor ﷺ ke tariqo ko chhod kar jeetni bhi dunya banayi jayegi voh lasbe hai, unmay musibato ke kide padenge.

to allah aur uske rasool ﷺ ke jeetne vade hai voh beedkul sahi hai lekeen vade tab poore honge jab aamal jandar hon, aur amal taqatwar hon, khali amal ka dhancha ho to uspar koi vada nahi hai, uski meesal aesi hai ke jab bhens taqatwar hogi aur tandurast hogi to dudh ghi meelega, lekeen seerf bhens ka fotu ho ye bhens mari huvi ho to na us se dudh meelega aur na ghi, lehaja mehnat karke aamal ko jandar banana padega.

agar iman ke sath aamale saleha jandar ban gaye to ab allah ke vade dunya ke bhi aur askherat ke bhi poore honge, namaz par allah ka vada kamyabi ka, zoeqr par itmeenan ka roje par taqve ka, taqve par barkato aur allah ki madad ka, aur marte vaqt farceshto ka iteeqbal, qshr may jannat ki kheedki ka khul jana, hashr may arsh ka saya, heesab ki asani, pul sirat se aasani ke sath gujarna, pheer jannat may khtm na hone wali neamate hamesha hamesh ke leeye, (allah jalle shanahu ham sab ko jannatul firdos nasib farmaye aamin)

(maifuzat hazrat mo. umar palanpoori rah.)

⊗ koi shakhs us vaqt tak mommeen nahi ho sakta jab tak ke voh apne bhai ke leeye vohi chij pasand na kare jo apne leeye pasand karta ho.

⊗ keesi mommeen ke leeye jaiz nahi ke voh keesi musalman ko jheedke, ya uski taruf taklif deh najar se dekhe.

⊗ jab tum mommeen ko khamosh aur ba vaqar dekhe to uske qarib ho javo is leeye ke voh heekmat sikhata hai.

allah se jod

mohtarama bururgo docto azizo haq ta'ala shanahu ne ham insano ko is dunya may istemal karne wala banaya hai jandar aur be-jan chijo ko is dunya may insan hi istemal karta hai koi aur makhlooq b-aetbare makhlooq hone ke na khud istemal ho sakti hai, na doosri makhlooq ko istemal kar sakti hai, lakdi khud apna istemal nahi kar sakti, loha khud istemal nahi hota, isi tarah doosri be-jan chije hai, ye bhi khud istemal nahi ho sakti, aur jeetni jandar makhlooq hai unmay se bhi koi makhlooq aesi nahi jo in chijo ka istemal kare, allah ta'ala ne istemal ki salahyat insan may rakhi hai, chunki isse qaenat ka istemal karvana tha, kam lena tha, isleeye istemal ka malka ata farmaya.

ab padha be-padha, dehati ho shehri ho, chijo ka istemal karne wala hoga, yahan tak ke chhotasa buchcha bhi chijo ka istemal karne wala meelega, yun malum hota hai ke haq ta'ala shanahu ne har chij par is bat ki mohar laga di hai, ya is bat ka amr laga deeya hai ke hamara ye khalifa, hamara ye banda jees tarah tumhara istemal kare is tarah istemal hona hai, aur be-chuno cheera istemal hona hai.

ek lakdi hai, woh ye nahi keh sakti ke muje fulan kam may mat lo, muje imarat ke kam may le lo, insan ki apni marji ki bat hai ke chabe use imarat may lagaye chabe uska meembar bana de chabe idhan bana de, ek loha ye nahi keh sakta ke muje kya banavo kya na banavo, yehi nahi balke ek jandar ye nahi keh sakta ke muje hal may na joto, muj se kune ka pani na kbeechvao muj par boj na lado, muje gadi may jot kar is tarah deen bhar kam mat lo, ye kuchh nahi keh sakta, insan ke aage be-bas hai, lachar hai, jees tarah chahta hai istemal karta hai, jab tak ji chahta hai khet may jode rakhta hai, jab ji chahta hai gadi may jot leta hai, jab gi chahta hai usko jabab kar ke gosht istemal may lata hai, jab ji chahta hai uski khal ke jute bana leta hai.

insan ke aage sari chijo ko be-bas aur lachar bana deeya gaya musakhkhar kar deeya, aur insan ko uska istemal-

karne wala huaa deeya, koi bhi insan aesa nahi jo keesi na keesi chij ko istemal na karta ho, allah jalle sabnahu ne insan ko pedaishi aetbar se ye bat ata farmayi hai ke is chijo ko istemal karna hai, aur chijo ko iske hath may aa kar istemal hona hai, aur jo bhi chijo ko istemal karta hai woh is bat ki alamat hai ke woh allah ka khalifa hai, asulan sari qacnat ke istemal karne wale to allah hi hai, lekeen allah ne apne khalife ko iska kuchh darje may ikhtyar ata farmaya hai ke woh in chijo ka istemal kare.

ab insan jeen chijo ko istemal karta hai woh sari chije b-jubane hai ye keh rahi hai ke ham to be-bas lachar ho ke istemal ho rahe hai, haaan ke tum hamare maleek aur khaleeq nahi ho, lekeen khaleeq aur maleek ne tumhare samne be-bas kar deeya hai, lekeen agar tum apne aap ko is tarah be-bas nahi karte jees tarah ham tumhare aage be-bas hai, is tarah tum ne apne aap ko maleek aur khaleeq ke aage be-bas nahi keeya to tumhari kher nahi hai, har chij ye pukar pukar kar keh rahi hai.

jees tarah in chijo may se keesi ki koi marji nahi chalti isi tarah insan ko chahye ke woh apne rab ke samne apne aap ko be-bas aur lachar kar de, ke tum hamare maleek ho jees tarah chaho istemal karo, hamari koi khawaheesh nahi, koi tamanna nahi, koi arman nahi, koi marji nahi, koi joq nahi koi shoq nahi, aap hamare rab hai, ham aap ke bande hai, jees tarah chaho aap hamay istemal kare.

goya yun maloom huva ke chijo ke istemal may insan ki kamyabi nahi hai, apne istemal may insan ki kamyabi hai, ye lakh chijo ka istemal karta ho ye kamyab nahi hoga, jab tak ye apna istemal allah ki mansha ke mutabeeq na kare, jeenbe khud apni zat se istemal hona aa gaya agarche unke pas mulk hai na mal hai, woh dunya aur aakherat may kamyab ho jayenge, aur jeenbe dunya ki chije meel gayi magar unho ne apne rab ko pechana nahi aur uski mansha ke mutabeeq apna istemal jana nahi unke leeya halaqat hai aur tabahi hai aur barbadi hai, poore quran ka khulasa-

yehe ke jeetne deeye huve johar insan ke andar hai un sab ka sabi istemal karna jeenbe sata hai voh honge kamyab.

insan ka khud apna istemal arvalin istemal hai aur chijo ka istemal sanvi (doosre nambar par) istemal hai,chiije bad may istemal hogi aur chijo ke liye insan pehle istemal hoga masalan jeb may paisa hai to paise ke leeye pehle khyaal chalega, irada chalega, mansha chlegi, uske bad hath chal-ega, pbeer hath jeb may jayega,pbeer peisa neeklega,motar chalane se pehle irada chalega,pbeer apne aap ko chala kar motar may beethayega,pbeer motar chalane se pehle nigah chalegi,to pehle insan istemal hoga,pbeer chiije istemal hogi, poori qaenat ke istemal may pehle insan istemal hoga aur bad may chiije istemal hogi.

ab agar pehla istemal beegda huva ho, ye hath beegda huva ho, ye neegah beegdi huvi ho, ye deel beegda huva ho, ye galat istemal ho rabe ho, to pbeer sanvi may kher nahi aane ki, isleeye ambeeya al. ne ye hat samjhayi ke se chijo ke istemal karne wale insan ye na samajh le ke chiije more hath may nane se kamyab ho jaunga,isleeye ke chiije ka bhi keesi se jod hai,ye asjad nahi hai,banane wale ne be-lagam nahi ebhod deeya aur uske istemal par keesi ko qudrat nahi seevaye allah ke,andar ki bunyad aur khasa aur jeen seefat ke aur maqsad ke leeye voh banaya gaya hai,voh chij khuda ne apne hath may rakhi hai,goya allah ne asal istemal apne hath may rakha hai, aur jabeeri istemal insan ke hath may deeya hai.

ab insan kya samajh raha hai?chiije hai aur mai hum,koi tiara be hi nahi,ye tisri zat ko pehchanta nahi, har insan ye samajhta hai ke chiije hai aur mai hun, bas kam han gaya, ambeeya al. ne kaha tumhara aur shaklo ka jod kol hesyat nahi rakhta, asal to shaklo ka aur khuda ka jod hai, khet ka hamare sath jo jod hai voh kuchh bhi nahi,khet ka khu-da ke sath jo jod hai voh asal hai,hukoomat ka hamare sath jo jod hai voh kbehh bhi hesyat nahi rakhta,buknoomat ka khuda ke sath jo jod hai voh asal hai, aur usi asal jod par-

fesle hote hai.

voh aese jahardast qudrat wale hai ke jesa chij ko jaha chahe jesa tarah chahe istemal kar sakte hai,(hu-v fa'aalul leema yurid) asal istemal karne wale voh hai, aur mai? mai to apne andar ki keesi chij ka istemal nahi kar sakta, masalan roti khayi to roti aapke halaq ke niche utri,aap ye samje ke roti mere andar may gayi, halan ke ye luqma jo aap ke andar may chala gaya,aap ke hatho se bahar ho gaya,aapke ikhteyar amy hai? kya ho us par? nafa ho ya nuqsan ho, is se bimari bane ya tandurasti bane, khoon bane, beja bane, pechie bane, kya bane ? aap ke andar ki chij bhi aap ke ikhtyar may nahi to bahar qaenat ki chij konsi aapke ikhtyar may ki hai.

jo ye samajh rahe hai ke ye hath aa jayegi to yun ho jayega aur ye aa jayegi to yun kar lunga, to jab ye maloom ho jaye ke har chij ka khuda se jod hai to bajaye chijo ke sath jod peda karne ke andmi khuda se jod peda karega,idhar chijo ka khuda se jod aur udhar insan ka khuda se jod,is par khuda ki taraf se fesle honge, ab chijo ka to barabe rast khuda se jod aur hamara chijo se jod to kam nahi banega.

ek chhota bachcha bhi samaj leta hai ke dukan ki chijo ka dukandar se jod hai,ab voh dukandar se bat karega,chijo se barabe rast bat nahi karta,dukhdar se bat kar lo voh sari chij aapke hath may de dega, masalan muje kapda chahye aur kapde wale ki dukan may sekdo tarah ka kapda dekhu aur pasand karu us se kahun ke too mere sath chalde too bahot achha kapda hai mai teri yoon qimat dunga aur yoon dunga, kyoon ji kapda aa sakta hai? bichare be-has hai, lachar hai,to ye sari dunya ke insan ahmaq hai, bevaqoof hai jo chijo se barabe rast mamla karte hai aur chijo wale ko pechhante nahi, ke asal chij wala voh hai, us se mamla kar lo to ye sari ki sari chije aapke hath may de denge, ke leejye aur agar aap ke hath may na de aur doosro ke hath may dede to uska nafa aap tak pahoncha dega ke asal to nafa chahye, us se kam banana chahye, pheer voh chij chahe doosro ke-

hath may ho, aap ka kam ban jayega.

janabe rasool ﷺ hamay haqiqat deevane aaye the, jahceeri naqsae deevane nahi aaye the, ye to allah jalle sah-nahu ne hager keesi jabte ke dena tai kar rakha hai, jeece chahe de, halke jo jeetna jecyadah na-farman hoga use jecyadah denge, isleeye pehli chij apna istemal thik ho, aur istemal thik hona keese kahte hai ? jeetna istemal khuda ke amr ke kheelaf ho raha hai, khuda ke amr se hat kar ho raha hai apni mansha ke mutabeeq ho raha hai, jeetna seejan ke tabe ho kar ho raha hai, jeetna halat ke tabe ho kar ho raha hai, ye sab galat istemal ho raha hai, jeetna insanyat ka istemal khuda ke amr se hat kar jees-jees ke tabe ho kar ho raha hai ye sab galat istemal ho raha hai.

teejariat usko kehte hai jees may insan ka apni insanyat ka istemal teejariat ke tabe ho kar ho, teejariat may apni insanyat ka istemal khuda ke hukim ke tabe ho kar ho uska nam ibadat hai, hukoomat ke halat ke tabe ho kar jo istemal huva uska nam hukoomat aur jo hukoomat ke naqshe may reh kar allah ke amr ke tabe istemal huva iska nam ibadat, aap jaha bhi apni insanyat ka istemal amre ilahi ke tabe ho kar karenge uska nam ibadat.

allah ke amr ke kheelaf jo istemal ho raha hai is may ek to khavabeesh hai, jo hajat ke nam par aur jaroorat ke nam par hamari jecndagi may dakheel ho gayi hai, isleeye jeetni ger jaroori chiye hai, jeen par hayat moeqoof nahi, aesi tamam ger jaroori chiye ko jindagi se neekal kar phenk do, jees tarah kheti karne wala jees dana ko neekalna chahta hai uske alawa jeetni ghas phuns ugti hai us sab ko ukhad kar phenk deta hai, agar voh ghas phuns ko ukhad kar na phenke to jees chij ki pedawar voh chahta hai voh usko nahi meelegi, isi tarah jeetni ger jaruri chiye jindagi may dakheel ho gayi hai un sab ko neekal kar phenkna hoga.

doosra kam ye ke jeetni jaroori chiye hai unko jaroorat ki sahi meeqdar par lana hoga, ismay khavabeeshat dakheel ho gai hai, use neekalo, ye jaroori to hai nahi ke aesa-aesa

hona chahye sahaba r.a. ne patto kha kar deen gujare hai, ab hamari halat yebe ke khana aesa-aesa hona chahye, ye khane ki jaroorat may khavaheesh dakheel ho gayi, pina aesa-aesa hona chahye, ye pine ke jaroorat may khavaheesh dakheel ho gayi, kapda aesa-aesa hona chahye, ye kapde ki jaroorat may khavaheesh dakheel ho gayi, dunya aur aakhirat may kamyab hona chahte ho the apni jaroorat may jeetni khavaheeshat dakheel ho gayi hai use chhant-chhant kar neekalna hoga.

ab jaroorat ki jo asal meeqdar hai woh bahot thodi hai, aur bahot aasani ke sath bahot kam waqt may aur bahot kam mal may aur kam kosheesh may poori ho sakti hai, iske liye pheer jecyadah waqt, jecyadah mehnat aur jecyadah seekar karne ki jaroorat nahi, agar jaroorate asal meeqdar par aa jaye to pheer insan ko recshvat ki jaroorat nahi padegi, kam tolne ki jaroorat nahi padegi, na-jaiz, haram aur sood ki jaroorat nahi padegi, pheer jab haram se bach kar chalenge aur halal ko baseel karenge to us thode may allah jalle shanahu bahot barkat farmavenge, allah ham sab ko samajne ki tofiiq ata farmave aamin.

(malfuzat hazrat fazle karim rh.)

gujareesh

ye kitab satheeyo ki sahoolat ke leeye leekhi gayi hai, is kitab may har naye aedishan ke waqt kuchh na kuchh tabd-eeli hoti rehti hai, aur har sal nayi chhapti hai lehaja hamay aapke mashvare ki jaroorat hai, is kitab may leekhe gaye keesi bhi majmoon se agar behtar majmoon aap ke pas be to hamay jaroor leekh kar bheje, agar hamare majmoon se behtar maaloam huva to mashvare se usi ko leekh deeyn jayega, insh-allah.

is keetab ki ijazat ke bager naqal kar di gayi hai lehaja is kharidne may aehtyat barte, is kitab ke taital no. 3 par jo book centar ke nam deeye gaye hai vahi se kharide varna ham se rabta kare, mob. no. 94285 42464 / 94987 23136

allah ta'ala ne tin chijo ko tin chijo may chhupa deeya hai

- (1) allah ta'ala ne apni raza ko apni ita'at may chhupa deeya hai lehaja momoon banda har tarah ki neki karta hai ke maaloom nahi allah ta'ala meri kees neki ki wajah se raji ho jaye.
- (2) allah ta'ala ne apni narajgi ko apni ma'aseeyat may chhupa deeya hai, lehaja iman wala banda har keesam ke gunah se bachta hai, ke mera rah kees gunah ki wajah se naraj ho jaye.
- (3) allah ta'ala ne apne avleeey ko makhlooq may chhupa deeya hai, isleeye har iman wale bande ki izzat karni चाहये ke maalum nahi ke kees bandi ka allah ke yaha kya martaba hai.

lohe ki lakir

- (1) jo banda apne bateen ko duroost kar leta hai, allah ta'ala us ke jaheer ko sanvar dete hai.
- (2) jo banda apni aakherat sanvar leta hai, allah ta'ala uski dunya ko sanvar dete hai.
- (3) jo banda apni mamla allah se doorust kar leta hai allah ta'ala uska mamla makhlooq se durust farma dete hai.

ek martaba aap ﷺ bahar tashrif laye aur irshad farmaya ke koi shakhs tum may se ye chahta hai ke allal jalle shanahu usko bager sikhe ilm ata farmaye aur bager keesi ke rasta bataye heedayat ata farmaye, koi tum may se aesa hai jo ye chahta ho ke haq ta'ala shanahu uske andhepan ko door farma kar uske deel ki neegah ko khol de? agar aesa चाहते ho to samajh lo ke jo shakhs dunya se be-raghati kare aur apni ummido ko mukhtasar rakhe, haq ta'ala shanahu usko bager sikhe ilm ata farmate hai, aur bager keesi ke rasta deekhye khud heedayat farmate hai.

aap ﷺ ka irshad hai ke muje apni ummat par sab se jecyadah khof khavaheeshat ki kasrat aur ummido ke badh jane ka hai, khavaheeshat haq se hata deti hai aur ummido ka tevil hona aakherat ko bhoola deta hai.

ajabe qalb (ihyaul uloom)

tamam makhlooq par insan ki fazilat aur sharf ka ras yehe ke voh allah ta'ala ki marefat ki istedad aur salahyat se mahroom nahi hai, yehi marefat dunya may insan ka jamal aur vajhe kamal hai, aur nakherat may jaryae najat hai.

marefat ki salahyat aur istedad qalb ko ata ki gayi hai, aaza ko nahi, qalb hi ko al-vahyat ka ilm hai, vohi haq ta'ala shanahu se qarib hai, vohi allah ke loeye amal pera aur rahe haq may masroofe jaddo jahad hai, qalb hi se makhfi umoor munqasheef hote hai, haqi tamam aaza qalb ke tabe hai, aur uske loeye aalat aur khoodmat gujaro ka darja rakhte hai, aur unse is tarah kam leta hai jese tarah malik apne gulam se, hakeem apni recaaya se kam leta hai.

agar qalb gerullah se pak hai to voh bargabe khudavandi may maqbool hai, aur gerullah may mashgool hai to mahjoob hai, baj pure, tambih, nakir aur amro navahi ka talloq qalb se hai, aur amro navahi ka mukhatab bhi qalb hai, yehi qurbe ilahi ki sa'adat se behra andoz hota hai, aur yehi hukme ilahi se ru-gardani par itab ka mustahiq qarar deeya jata hai, allah ki haqiqi ita'at qalb ka amal hai, aaza ki ibadat usi amal ka mazhar hai, ma'asiyat bhi qalb ka fel hai, aaza ki sarkashi aur tamarrud favahish ka irteeqab ye sab usi fel ka radde amal hai, qalb ke ujale se aaza ke mahaseen aur uski tariki se aaza ke qabaih jaheer hote hai, bartan may se vohi chij chhalakti hai jo us may hoti hai.

deel ka hal yehe ke agar insan uski marefat haseel karle to voh apne nafs ki marefat haseel kar lete hai, aur us se jahool rehe to apne nafs se jahool reh jata hai, aur nafs ki jahalat bari ta'ala ki marefat ki rah may rukavat banti hai, is liye jo shakhs apne nafs ko nahi pehchan saka voh ger nafs (deosse) ko kese pehchan payega, aksar log apne deele aur nafs se na-vaqef hai, unke aur bari ta'ala ke darmyan heejab hail hai.

(1) qalb ek roohani rabbani latifah hai, jeeska is jeesmani qalb se ta'alluq hai, aur yehi latifah insan ki haqiqat hai.

(2) nafs voh shei hai jo insan ke andar gajab aur shahvat ki quvvate ka jamea hai, soofya ke yaha nafs vohi hai jo majmoom soefat ka jamea ho, isi leeye voh kaha karte hai ke nafs ke kheelaf mujahada karna aur uski shahvate ka qeela quma karna jaroori hai, aun hazrat ؑ ke is irshad ka mansha bhi yehi hai ke tera sab se bada dushman voh hai jo tere pehloo may hai, nafse insan aur jate insan yehi hai, al-batta ye nafs mukhtaleef halat may mukhtaleef soefat ke sath muttadeef hota hai, chumanche jab voh ita'at ke sath thaheer jaye aur shahvat se jang karte karte uska ijteerah zail ho jaye to use nafse mutmainnah kehte hai, allah ka irshad hai, 'ya ayyatuhannafsul mutmainnah irjeel ila rabbe-k radeeyatm mardeeyyah'ae itmeenan wali rooh too apne parvar deegar ki taraf chal, is tarah se ke too usse khesh ho aur voh tujse khush.

aur ek nafs voh hai jo kamale ita'at ki soefat se mahrum ho, lekeen ita'at may ujz aur qusoor par apne ap ko lanat malammat bhi karta ho, use nafse lavvamah kehte hai, 'la uq-seemu been nafseel lavvamah' qasam khata hun aese nafs ki jo apne upar malammat kare.

ek nafs voh hai jo khavabeeshate nafs ke bahav ko na rok sake aur khud ko uske supurd karde, ye nafse asmarah bees sua kehlata hai,

(3) rooh ek aesi ajiho garib rabhani shei hai jeeaki haqiqat aur maheeyat ke idraq se aksar aqle qaseer hai, allah ka irshad hai, 'qulceer roohu meen amree rabbi' aap keh deejye ke rooh mere rab ke hukam se hani hai.

(4) aql haqaiqe umoor ke ilm ka nam hai, aur is soefat ka mahal qalb hai, kabhi aql se murad uloom ka idraq karne wala hota hai, aur ye qalb ka khasa hai.

lafz qalb batore keenaya istemal keeya jata hai, kyunke is quvvate mudreekah ko is qalb se makhsos munaseebat aur khas ta'alluq hai, agarche voh quvvat tamam badan se-muta'alliq hai aur har uzv se kam leti hai, lekeen uska ta'alluq azzae badan se barahe rast nahi hai, balke qalb ke-

vaste se hai iska matlab ye huva ke qalbe jeesmani us latif-aye majkurah ka mahai, aalam aur daarus saltanat aur sawari hai, ke hazrat sahal tastari rh. ne qalb ko arsh aur sine ko kursi se tashbih di hai, iska matlab yehe ke latifaye majkurah se qalb aur sine ko voh neesbat haseel hai jo neesbat arsh v kursi ko allah ta'ala se hai.

qalb ke lashkar

qalb ke do lashkar hai, ek voh jo jaheeri aankh se deekhai dete hai, masalan hath, pan, aankh, kan, jaban aur doosre tamam aaza shameel hai, aur bateen may gajab aur shahvat, ye sab aaza khavah jeesam ke jaheer may ho ya bateen may, qalb ke khadeem hai, aur unhe uski ita'at ka paband kar deeya gaya hai voh unmay jees tarah chahta hai tasarroof karta hai, voh apne vajife se roo-gardani ki qudrat nahi rakhte aur na uske kheelaf amal karne ka yara rakhte hai, masalan jab aankh ko khulne ka hukm hota hai, voh khul jati hai, band karne ka hukam hota hai to band ho jati hai, tamam aaza ka yehi hal hai.

baj vujooth se bari ta'ala ke leeye farceshte ki ita'at ke mushabeh hai, chunanche farceshte feetri tar par mutia hai unki takhliq ka maqsad ita'at hai, aur voh us maqsad se in-beeraf nahi kar sakte, albatta farceshte ki ita'at aur aaza ki ita'at may ek farq hai aur voh ye ke farceshte apni ita'at ka ilm rakhte hai, jab ke aaza ki ita'at may ye bat nahi hai, aankh se khulne ke leeye kaha jaye to voh khul jati hai lekeen na use apne vujood ki khabar hoti hai aur na ye malum hota hai ke voh apne hakeem ki ita'at may khul rahi hai.

jees tarah qalb rah-e sulook ka safar tei karne ke leeye savari aur jade rah ka mohtaj hai, isi tarah aevan aur khuddan ki bhi jaroerat hai, aur ye safar voh safar hai jeeske leeye use peda keeya gaya hai, 'vama khalaqtul jeen-n val ins illa laeeyan'a hudoon' aur mai ne jeennat aur insan ko isi vaste peda keeya hai ke meri ita'at kare.

qalb ki savari badan hai, ilm uska jaderah hai, aur us jaderah ke husool ka jarya nek aamal hai, keesi ke leeye

munkeem nahi ke woh dunya may qayam keeye hager allah tak pahonch sake, yehi wajah hai ke dunya ko asakherat ki kheti kaha jata hai, bahar hai agli manjeel tak pahonchna ke leeye is manjeel se jade rah lena jaroori hai.

badan manjeel tak pahonchna ke leeye sawari ke darje may hai, isleeye uski neegrani aur heefajat bhi na-gujir hai, badan ki heefajat is tarah hogi ke use woh geeja di jaye jo us ke muvafiq ho aur us geeja se roka jaye jo use halaq kar sakti ho, husoole geeja ke leeye do lashkareeyo ki jaroorat hai, ek bateeni yani shahvat (bhok vagera ki shahvat) aur doosri jahceeri yani hath aur deegar aaza, jeen se geeja fara-ham hoti hai, isi tarah muhleekat se bachne ke leeye bhi do lashkari deeye gaye hai, ek bateen may hai jo gajab kehlata hai, uski wajah se aadmi muhleekat door karta hai, aur du-shmano se iteqam leta hai, doosra lashkari jahceer may hai jese hath aur paav kehte hai, aadmi unke jarye gajab ke takaje par amal karta hai, badan may in aaza ka vujood aisa hi hai jese keesi acchahi ke pas hathiyar aur alate jang ho.

phceer geeja ki khavaheesh aur jaroorat hi kafi nahi, halke ye bhi jaroori hai ke aadmi ko us geeja ka hal malum ho, uske leeye bhi jahceeri aur bateeni lashkareeyo ki jarurat hai, jahceeri lashkari yehe ke aadmi havase khamsah yani binsi, sama'at, sungna, chakhna, chhuna aur zoq rakhta ho, aur bateeni lashkari yehe ke un havase khamsah ke idraaq se mahroom na ho.

qalb ke khuddam

qalb ke khuddam tin tarah ke hai, ek woh jo use keesi chij ki ragbat dechaye, khavah woh nafa baseel karne ki ho ya majarrat door karne ki ho, pehle ki meesal shahvat (bhok vagera) aur doosre ki meesal gajab hai, is keesam ke khadeem ke iradah bhi kehte hai, doosri qeesam may woh khddam ehammeel hai jo husoole maqsad ya takmile iradah ke leeye aaza ko tabriq de, use qudrat kehte hai, aur ye qudrat tamam aaza aur har-har juze badan aur ek-ek rag may pheli huvi

hai, tisi qeesam may voh khuddam hai jo jasooso ki tarah ashya ka idraq kar le, aur unki haqiqat maloom kar le, binai, sama'at, sunghe, chhune aur chakhne ki quvvate isi qeesam ke muta'allee hai, ye quvvate muta'ayyeenah aaza may muntasheer hai, is qeesam ko ilm aur idraq kehte hai, un bateeni khuddam ke sath jaheeri khuddam bhi hai yani voh aaza jo aalat aur asbab ki hesyat rakhte hai, masalan geer-eft ki quvvat ungleeyo se aur binai ki quvvat aankh se muta'alliq hai, isi par doosri quvvate aur aaza ke qyas karna chahye.

bahas aur guftagu ka mehvar jaheeri aaza nahi hai, balke un bateeni aevan aur khuddam se hai jeenka mushahada aankh se nahi hota, ye aevan aur khuddam qavaye mudreekah (idraq karne vali quvvate) kehlati hai, pheer in qavaye mudreeqah ki bhi do qeesame hai, kuchh voh hai jo jaheeri aaza may sukoonat pazir hai, aur voh havase khamseh hai, aur kuchh voh hai jeenka maskan deemag ki rago may hai, ye bhi panch hai.

chunanche aadmi keesi chij ko dekh kar apni aankhe band kar le aur uski taswir apne deel may paye to use khyal kehte hai pheer ye soorat keesi chij ko yad rakhne se uske sath ho jati hai use hasejah kehte hai, pheer jo chij hasejah may reh jaye usmay gor kar ke haj ko haj se meelaye aur jo bhool jaye use yad karne aur bhooli huvi soorat jahan may do barah aa jaye aur tamam ma'ani mahsusat ko apne deel may jama kar le use zeekr aur feekr aur heesse muhtareeq kehte hai, qalb ke lishkari ki ye qeesame hai, unki faham, deeqqate najri par moavqoof hai, ab meesalo ke jarye samajhte hai.

pehli meesal farz kijiye ke nafse insani yani latifaye rabbani apne mulk aur darul hukumat may badshah ki hesyat rakhta hai, badan uski mamlekat, uska mustaqar aur darul hukumat, aur aaza aur javareh ki hesyat shahi amle ke arkan ke hoti hai, quvvate aqleeya uska mukhles mushir aur kher khavah vajir hai, gajab uska bodi gard aur-

kotvale shahar hai, dushmano se badshah ki heefajat uske faraj may shameel hai, shahvat uska voh bad-khulq mula-jeem hai jeeke jeeume aehle shahar ke loeye khane ka na-jm hai, ye intehayi jutha, farebi, dhokebaj aur khabia hai, ba-jaheer kherkhavah najar anta hai, lekeen uski kher khavahi ke parde may jahar halahal aur seemme qateel hai, mukhless vajir ki rai aur tadbir se ikhtelaf karna uski aadat hai, koi lamha aesa nahi gujarta jee may voh uski mukha-lefat na karta ho.

is soorat may agar badshah apne vajir ki tadabir par amal kare, us se mashvare haseel kare aur us gulam se ac'a-raj kare, niz kotvale shahar ko bhi tadib kare ke voh is bad-bateen gulam aur uske tabein par najar rakhe, agar voh ke-esi galat kam may mashgool ho to unhe saja de, ummid yehi hai ke gulam is soorat may sarkashi na kar sakega, aur badshah ka magloob aur mahkoom bana rahega, aur hukoomat neehayat adl aur najm ke sath chalegi, isi tarah agar nafa apni aql se madad haseel karta rahe aur kabhi gajah ke mu-hafeez ke jarye shahvat ke gulam par kari jarb lagata rahe aur kabhi gajah ke galbe ko kam karne ke loeye shahvat se madad chahta rahe to uske qava aetedal par rahenge, akhlaq behtar rahenge.

aur agar is tariqe se searaj karega to un logo may se bo jayega jeeke bare may allah ka irshad hai, 'afa ra'ay-t ma-neet takhaja ilahahu havahu v-a dallahullahu ala ibn' so kya apne us shakhs ki halat bhi dekhi jeeume apna khuda apni khavaheeshe nafani ko bana rakha hai, aur khuda ta'-ala ne usko havajood samaj bujh ke gumrah kar deeya hai, isi tarah nafa ko khavaheeshat ke fareb se door rakhne vale ke bare may irshad hai, 'v-amma man kha-f maqa-m rabb-ehi vanahannafs aneel hava fainnal jannata heeyal ma'ava aur jo shakhs apne rab ke samne khada hone se dara hoga aur nafa ko haram khavaheesh se roka hoga so jannat uske theekana hoga.

deosri meesal farj keejye badan ek shahar hai, aur aql-

yani insan ki quvvate mudreekah us shahar ka hakeem hai, jaheeri aur bateeni havas uske aavan aur soopahi hai, aur aaza raiyyi hai, aur nafse ammarah jese shahvat aur gajah se bhi tabir karte hai, uska voh dushman hai jo uski hukoomat chahta hai, aur uski reesaya ko mot ki mind sulane ka khavaheeshmand hai, is soorat may badan mahaje jang ki tarah hai, jaha hakeeme shahar ba-nafse nafis dushman ke muqable ke leeye movjood hai, agar usne jang may galba baseel keeya aur dushman ko rahe farar ikhteeyar karne par majboor kardeeya to uski ye jaddo jahad aala darbar may kheeraj vasool karegi, allah ka irshad hai, 'fa'alallahul mujaheedi-n becanvakeecheem v-anvaliheem v-anfusahum alal qaidi-n darajah' allah ta'ala ne un loga ka darja bahot jeeyadah banaya hai jo apni jano aur malo se jeehad karte hai, ha-neesbat ghar may bethne walo ke.

aur agar usne mahaje jang may bahaduri ke johar na deekhaye aur dushman se hajimat uthayi to ye majmoom fel hoga aur use gaffat ki saja di jayegi, ek hadise pak ka khulasa hai se khabis charvabe tune gosht khaya aur dudh piya magar gum shudah ka pata na lagaya, shakeestah ko sahi na keeya, aaj mai tuj se inteqam lunga.

tisri meesal farj kijye ke aql ek sawar hai jo sheekar ke irade se neekal raha hai, shahvat uska ghoda hai, aur gajah uska kutta hai, ab agar sawar apne fan may maheer ho, ghoda bhi andhaya harva ho aur kutta bhi talim yafta ho to bila shuba ye sheekari apne maqsad may kamyab hai, ke uske hare may kaha ja sakta hai ke voh koi nuqsan uthaye bager sheekar le kar vapas aayega. aur doosri soorat yehe ke voh khud bhi sheekar ke fan se navaqeeef ho, ghoda bhi sarkash ho aur kutta bhi deevana ho to aese shakhs ke hare may ye tavaqqus nahi ki ja sakti ke voh kamyabi ke sath vapas aayega, agar voh sahi salamat vapas aajaye to ganimat hai, sawar ki na-vaqefyat jahalat ke mushabeh hai, ghode ki sarkashi galbaye shahvat aur kutte ki divangi galbaye gajah ki meesal hai.

ab tak jeen chijo ka zeekr keeya gaya voh seerf insan hi ko nahi balke bevanat ko bhi haseel hai, masalan shahvat gajah,jahriri aur bateeni havas insan ki tarah bevanat may bhi hai, hamara maqsood un uloom ka zeekr hai jo seerf insan ke sath makhsos hai, jeenke baie use doosri makhlo-oqat par sharf aur fazilat aur allah jalle shannah ki qurbat haseel hai.

qalb ki khusoosyat

janna chahye ke qalbe insani ke sath makhsos umur seerf do hai, ek ilm, doosra iradah, ilm se murad yaha dun-yavi, ukhravi aur aqli haqaiq ka ilm hai, ye umoor aur haq-aiq mahsoosat se ma-vara hai, aur unmay bevanat insan ke sath shariq nahi hai, balke badihi uloom kulliyah bhi aqal ke sath makhsos hai isleeye ke insan hi ye fesla kar sakta hai, ke ek hi shakhs ka ek hi halat aur vaqt may do makano may paya jana mumkeen nahi,agarche usne dunya ke chand hi afrad dekhe ho, lekeen uska ye hukam tamam afrad ko shameel hai, maloom huva ke tamam afrad par uska ye hu-kam lagana havas se jaid ek amr hai, jab badihi aur jaheeri ilm ka ye hal hai to najri uloom ka hal to us se bhi behtar aur avla hoga.

iradah se murad yehe ke jab insan keesi amr ke anjam par najar dalta hai aur us may koI behtari najar aati hai to uska shoq aur use haseel karne ka jazba peda hota hai, ye iradah voh nahi jese shahvat kehte hai, ya jo bevanat may bhi moyjood hai balke ye iradah shahvat ki jeed hai,shahvat aur iradah ka farq is meesal se jaheer hoga ke shahvat faad khulvane se nafrat karti hai, magar aqal uski ifadeeyat samajti hai,aur uska iradah karti hai,balke uske leeye mal tak kharch kara deti hai,ye mumanyast shahvat ki taraf se nahi hoti balke aqal ki ru se hoti hai agar allah ta'ala is iradah ki takhliq na farmata jees se aqal ke muqtaziyat ko tahrir me-elti hai aur un par amal hota hai, to aqal ki takhliq ka maq-sad fot ho jata.

maloom huva ke insan ke qalb may ilm aur iradah do aese

amr hai, jo bevanat may nahi paye jate, balki kamsin bacche bhi unse mahroom hote hai, ye khusoosyat unhe bulug ke had haseel hoti hai, agarche un may shahvat, gajab, jah-eeri aur bateeni havas avval roj se hi mo'jood hote hai, maaloome harva ke bacheha buloog ke had ye khusoosyat haseel kar pata hai.

is husool ya ikteesab ke do darje hai, ek darja yehe ke use badiheeyat ka ilm ho, maaalan yeke mahal ko mahal aur mumkeen ko mumkeen samajta ho, is surat may kaha jayega ke voh badiheeyat se to vaqeef hai lekeen najareeyyah ka ilm nahi rakhta, ta-ham ye kaha jayega ke voh uloom-e najareeyyah ke husool ke qarib hai, jese kateeb, ke jo agarche keetabat se vaqeef nahi hai lekin keetabat ke aalat yani davat, kalam aur mufreed huroof se vaqeef hai, aese shakhs ko mukammeel kateeb to nahi kaha ja sakta lekeen ye jarur kaha ja sakta hai ke voh is fan se qarib hai.

aur doosra darja yehe ke use tajruhaab, feekr aur ikteesab ke jarye un uloom ka jakhiraah mayassar aa jaye aur voh us jakhiraah ko apne jahan ke khajane may mahfooz karle, is khyal se ke voh jab chahega us jakheerah se faidah utha lega, aesa shakhs maabeer kateeb ki tarah hai, agarche voh feel vaqt leekh nahi raha hai, lekeen likhne ke fan se vaqeef hai aur jab ji chabe leekh sakta hai, ye insaan ka aala tarin darja hai, is darje may be-shumar marateeb hai, maloomat ki karsrat, qeellat, sharf v khaast aur tahsil ke tariqo may ikhteelaf ki vajah se har shakhs ka hal juda gana hai, baj quloob ilham aur kashf ke jarye un uloom ka idraq karte hai, baj ta'allum aur ikteesab ke jarye uloom haseel karte hai, babot se log aese jaki aur sariul faham hote hai ke mushkeel se mushkeel bat lambe may samaj jate hai, aur babot se log itne gabi aur kund jahan hote hai ke takrar aur laadi aur feekro najar ke bager ko'i bat unki samaj may nahi aati, is may ulma, hukma, ambeeya aur avleeya sab ke darjat mukhtaleef hai jaha tak aala darje ka ta'alluq hai to uski ko'i had ya inte-ha nahi hai, kyunke maloomat ka daira babot vasia hai,

us may aala darja us nabi ka hota hai jees par tamam ya aksar haqiq keesi iktesab ya adna takalluf ke bager farz ilahi se munkasheef ho jaye, yehi sa'adat bande ko allah se qarib karti hai, isse makano masafat ki qurbat murad nahi hai, balke ma'anvi, haqiqi aur vasfi qurbat murad hai.

in maqamat may aage badhna aur keesi maqam par thaherna rashe sulook tei karne walo ki munjeelo hai, un manajeel ki koi had muqarrar nahi hai, har saleek ko un manjeelo ki khabar hoti hai jeense woh gujar kar saye hai, agli manjeel ka hal use maloom nahi hota, ta ham woh iman beel geh ke tor par unki tasdiq karta hai, jees tarah ham nabi aur nubuvvat ki tasdiq karte hai, halanke nubuvvat ki haqiqat nabi ke alawah keesi ko maloom nahi hoti, niz jees tarah pet ke bacheche ko dudh pine wale bache ka hal aur dudh pine wale ko us bache ka hal maloom nahi jese kuchh samajh bujh aa gayi ho, aur tamijdar bache ko aqalmand insan ka hal maloom nahi hota, aur na ye maloom hota hai ke usne keetne uloom ne najareeyah haseel keeye hai, isi tarah aqeel ko bhi ye maloom nahi hota ke allah ne apne ambeeya, avleeya par kya kya inayat ki hai, aur kon konse asar munkasheef keeye hai.

allah ka irshad hai, 'ma yafsaheellahu leennasee meer-rahmateen fala mumsee-k laha' allah jo rahmat logo ke leeye khol de so uska koi band karne wala nahi, ye rahmat bari ta'ala ke judo karam ke ba-mujeeb naam hai, is seelseele may keesi ke sath bukhl se kam nahi leeya jata, lekeen uska juhoor un deelo may hota hai jo rahmate khudavandi ke joko ke muntajeer rehte hai, un joko ka muntajeer rehne ka matlab yehe ke deel ko majmoom akhlaq se hone wali qudoorat aur gandagi se pak saf rakhe, quloob ka uloom ke anvar se mahroom rehna munime haqiqi ki taraf se keesi rukavat ki beena par nahi hai, balke apne quloob ki khabasat aur qudoorat aur gerullah ki beena par un anvar se mahroom rehte hai, mukhtasar ye ke insan ki khusaseyat ilm aur hiqmat se vabesta hai.

uleom may sab se afzal ilm bari ta'ala ki zato seefato af'al ka ilm hai, is ilm may insan ke kamal ka rooj mujameer hai, aur isi kamal par uski sa'adat aur salah ka madar hai, isi se bari ta'ala ke jawar may rehne ki salahiyat aur uske husoor may hajeer hone ki achleeyat peda hoti hai.

insan ki takhliq ka maqsad

badan nafs ki savari hai, aur nafs mahalle ilm hai, aur ilm hi insan ki jindagi ka maqsad aur iska imtyaj hai, isi maqsad ke leeye iki takhliq amal may aayi hai, jeeis tarah ghoda boj uthane ki quvvat may gadhe ka sharik, aur karro far, husno behat aur sur'ate raftar may us se mumtaj hai, isi tarah insan ko bhi baj chije gadhe aur ghode se mumtaj karti hai, ye khusoosyat mala'ekaye muqarrabin ki seefat hai insan mala'ekah au baha'im ke darmiyan may ek makhliq hai, kyunke voh gija aur nasho nama ke lehaj se sabjah hai, heeso barkat aur ikhteyar aur fel ke aetbar se hevun hai, soorat aur qamrat ke lehaj se naqsh har divar hai, haqiqe ashya ki marefat ki khusoosyat ise baha'im se mumtaj karti hai, jo shakhs apne aaza aur qava se ilmo amal par madad le voh mala'ekah ke mushabeh hai, balke iska mustahseeq hai ke use mala'ekah ke jumre may shumar keeya jaye aur maleeke rabbani kaha jaye.

jeeis shakhs ne badani lazzat ko apne feekro amal ka mehvar qarat deeya aur unhi ka ho raha voh chopayo ki tarah hai, jeeinka maqsad charne aur khane ke alavah doosra nahi hota voh un baha'im may dakheel ho kar ya to bel ki tarah be-vaqoof hoga ya khexzir ki tarah haris ya beelli kotte ki tarah gurrane wala hoga ya unt ki tarah qina parvar ya cheette ki tarah mutakabbeer, ya lomdi ki tarah makkaro ayyar ban jaayega, aur agar un tamam seefat aur bahimana khasail ka jame huva to shetane rajim hoga.

insan ka kol jabeeri uzv ya bateeni hees aesi nahi hai, jeeis se vasool ilallah par madad na li ja sakti ho, jeeane apne aaza ka sahi istemal keeya usne kamyabi haaseel ki, aur jee-sne hukam uduli ki usne nuqsan uthaya-

aur rusvai haseel ki, kamale sa'adat aur tamam falah yehe ke insan leqaye khudavandi ko apna maqsad, aakhirat ko apna mustaqar, dunya ko aarzi manjeel, badan ko sawari, aur aaza ko kheednat gujar samje, aur apni quvvate mudr-eekah ko jeeska mahalle mamlekat jeesam ka vast heesaye qalb hai, badshah khyaal kare, aur muqaddam deemag may quvvate khyalyah ko badshah ka paygambar samje, kyunke mahsoosat ki khabre us tak pahonchti hai, aur quvvate hafejah unka maskan banti hai, aur khajanchi ki tarah heef-ajat karti hai, juban uski tarjuman, mutaharreek aaza uske muharreerin aur havase khamsah uski mamlekat ke jasoos hai.

ye sab havas apni apni dunya se khabre jama karte hai aur unhe quvvate feekr aur khyal tak pahonchate hai, quvvate khyal jo dar-asal qasced hai, un khabre ko khajeene shahar yani quvvate hafejah ke supurd kar deti hai, khajeen unhe badshah salamat ke goshe gujar kar deta hai, badshah un may se voh khabre muntakhab kar leta hai jo mulk ka nijam chalane may munfid ho, aur jeen se pesh aamadah safar poora ho sake, mamlekat ke dushmano ka qeelquma ho sake, aur raste ke lutero se neemta ja sake, aaza ko unki jeemmedareeyo se agah karna aur aaza ka un jeemmedareeyo ki adaygi may mashgool rehna hi sa'adat hai, aur usi may barita'ala ki neamato ka shukr bhi ahi.

in aaza ko gafilat may muhteela rakhne wala shakki, bad bakht aur rusva hai, voh khuda ta'ala ki neamato ka munkeer hai, usne lashikare ilahi ko jo dushman ke kheelaf madad hasil karne ke leeye use deeya gaya tha, jayta keeyu, aur dushmano khuda ko izzat di, aur heejbullah ko jeellat may muhteela keeya, anjam kar shadid tarin ajab aur aakhirat ki rusvaai ka mustahbeeq hai, ham aakhirat ki rusvaai aur uske holnak ajab se allah ki panah chahte hai.

jamea avsafe qalb

janna chahye ke insan ki takhliqo tarkib may char ebi jo ki aamejee hai, leeye ismay char tarah ke avsaf jama hai.

sabai, bahimi, shetani aur rabbani, is beeyat se ke us par gajab ka tasallut hai voh saba'a ke afa'al yani adavat, bugz, mar-pit aur gali-galoch ka murtakeeb hota hai.

aur is beeyat se ke us par shahvat ka galba hai, voh bahaim ke afaal yani beerso havas aur tama'a aur hasad ka irtekar karta hai, aur is lehaj se ke voh fi nafsehi amre rabhani hai jese ke qurane pak may farmaya hai, 'qulceer roohu meen amree rabhi' aap keh deejye ke rooh mere rab ke hukam se bani hai, apne leeye raboo-beeyat ka dava karta hai, ise ta'alli, takabbur, doosro par bartari, takhsis aur infeera-deeyat pasand hai, uboodeeyat, tavajua aur mahkoomceeyat na-pasand hai, isi lehaj se voh ye chahta hai ke uloom par muttaka rahe, ilm ki taraf apni neesbat use mahboob hai, aur jahal ki taraf neesbat use na-pasand hai, voh haqiqe umoor ke achate aur ilmo marefat ke husool ka dava karta hai, balan ke tamam haqiq ka achata aur mukhlouq par jabardasti ki bartari ruboo-beeyat ke avsaf hai, uboodeeyat ki seefat nahi hai.

insan gajab aur shahvat may saba'a aur bahaim ke saath ishteraaq ke ha-vajood quvvate tamiz rakhta hai, is leeye usmay ek vasf mazid hai, jese shetanceeyat keh sakte hai, shetan sur-ta-pa shar hai, voh apni tamiz ko shar ki soorto may istemal karta hai, aur apni agraj hasel karne ke leeye makro fareb ka sahara leta hai, aur kher ke mahal may shar ka bij hota hai, ye shetan ke avsaf hai, aur voh log bhi in avsaf may shetan ke sharik hai jeen may rabhanceeyat, shetanceeyat, sabiyyat aur bahimeeyat ke anaseer paye jate hai.

in charo avsaf ka markaz qulb hai, goya insan ki khal may bayaq vaqt kbeenjir, kutta, shetan aur haqim jama hai kbeenzir shahvat ki alamat hai, ye napak aur bad-bateen janvar apne rang ya apni shaklo soorat ki beena par boora nahi balke apni beerso havas ki vajah se majmoom hai, ye hi hai kutte ka hai, jo gajab ki mujassam shakal hai, darende aur kutto se isleeye nafrat nahi ki jati ke voh darende hai balke unse nafrat ki vajah yehe ke unmay sabiyyat ki-

gayat dareendagi hai, aur adavat pai jati hai, isi tarah insan ke bateen may dareendo ki dareendagi, adavat aur gajab, aur kheenjir ki heers aur tama'a pai jati hai.

dareenda gajab ko tahrir de kar julm par aur kheenjir heers ko hava de kar favaheesh ke irteqab par uksata hai, aur shetan un dono ko ek doosre ke kheelaaf bar-sare-pekar rakhta hai, aur kabhi heers ko gajab ke kheelaaf uksata hai, aur kabhi gajab ko heers ki mukhalefat may bhadkata hai, aur un dono ki jaballi seefat ki tahsin karta hai, aqal ba-majeed hakim ke hai, uska kam yehe ke woh shetan ke makro farah ko dafa kare aur apni gehri basirat aur vaajeh noor se uski talbis ka qeela quma kar de, aur kheenjir ki havas ko kutte ke gajab ke jarye sheekasht de, isleeye ke gajab se shahvat khatam hoti hai, isi tarah khinjir ko kutte par musallat karke uski dareendagi ka khatma kare, aur kutte ko apni heekmat aur tadbir se pa-ba-janjir aur mutia rakhe agar usne aesa keeya to jessam ki mamlekat may andeelana ne-ejam baqi rahega aur tamam aaza apne apne mehvar par gardish karenge.

aur agar hakim apni kosheesh may nakam raha, na shetan se takkar le saka aur na kheenjir aur kutte ko mak-hoor kar saka to ye tino khud us par galeeb aa jayenge aur use apni sakht janjiro may is tarah jakad lenge ke kosheesh ke havajood aajad na ho sakega, balke ta-unur unka khoodmat gujar aur muti'a rahega aksar log isi qed ki jindagi gujar rahe hai, unki tamam tar jaddo jahad sheekam aur faraj ki shahvat hai, herat us vaqt hoti hai jab yehi log boot para-to ko apni malammat ka hadaf banate hai aur unki boot para-asti ka majak udste hai.

agar unki aankho se gafflat ke dahij parde utha deye jaye to maleom hoga ke woh khud gerullah ki ita'at may masruf hai kabhi woh kheenjir ke samne sar-ba-sujood hai, aur kabhi kutte ke samne ruku'a aur qayam ki halat may hai, unki khavabishat ki takmil unka imaan hai, aur unke chashmo abruo ke ishare ka muntajeer rehna unka amal, aese logo

ke samne agar un haqiq ko mujassam kar deeya jaye to woh khud apni aankho se mushahada kar lenge ke boot parasto aur un may kya farq hai, boot parast be-jan pathro ke samne sar juka kar shetan ko khush rakhte hai, aur woh log un napak aur gande janvaro ki ibadat kar ke shetan ki khushnudi baseel karte hai, ye shetan hi to hai jo kheenjir aur kutte ko bar-angekhtah karta hai, aur unhe insan se khoodmat lena par uksata hai, haqiqat yehe ke kheenjir aur kutte ke chashmo abru ke ishara par nachne wale shetan ke damo farch may geereftar hai.

har bandaye khuda ko chabye ke woh apni harkato sakanat aur apne natako sukoot aur qayamo quood ka neegran rabe, aur basirat ki aankhe khuli rakhe, agar isne insaf ke sath apne ahwal par najar rakhi to use maloom hoga ke woh banda apna deen khudaye barhaq ki ita'at may gujarta hai ya nafs parasti may? kitna bada julm hai ke in nafs parasto ne maleek ko mamluk aaqa ko gulam aur galeeb ko maglub bana deeya hai, galba aur sayyadat ka haq aqal ko tha, kheenjir, kutte aur shetan ne uska haq chhin leeya, aur use magloobo maqhoor kar deeya, aqal sayydat se mahroom ho jati hai to un time avsaf ki ita'at rang lati hai, aur qalb par woh seefat muhit ho jaati hai jeenka anjam halaqat aur rusvai ke alavah kuchh nahi hai.

shahvat ke kheenjir ki ita'at se be-hayai, khabasat, israf bukhl, reeya, hatak, behudgi, heers, havas, khushamad, basad kina aur shamatat vagerah avsaf peda hote hai.

gajab ke kutte ki ita'at ke natije may tehvar, ta'alli, khud-satai, keebz, khud pasandi, isteehja, takkir, iradaye shar, khavabesh aur julm jesi seefat peda hoti hai.

gajab aur shahvat ke mabudo ki ita'at dar asal shetan ki ita'at hai, jese se majkoorah hala rajail ke alavah makro farch, heela joyi, daga baji, talbia, khyanat aur fahash kalaami jese avsaf ko tahrir meelti hai.

agar soorate hai uske bar-aka ho aur shar ke ye tamam sar-chashme aur muhreekat, rabbani seefat ki heekmate

amali se jer ho jaye to qalb may rabbani avsaf ilm, heekmat yaqin, haqaiq ashya ka ihata, umoor ki marefat, ilm aur basirat ki quvvat ke jarye doosro par galba, kamale ilm ki beena par makhlooq par bartari ka istehqaq jese rabbani avsaf qalb ka achata kar leta hai, shahvat aur gajab ki ita'at ki jaroorat nahi rehti, balke shahvat ke kheenjir ko uski had may rakhne se iffat, qana'at, tamaneeyat, johad, vara'a taqva, imbecsat, haya, husne soorat, khush khulqi aur gajab ke kutte ko pa-b-janjir rakhne se shuja'at, karam, azmat, jabte nafs, sabr, heelm, afv, sabat qadmi aur sharaifat jese avsaf peda hote hai.

qalb aaine ki tarah hai, gajab, shahvat aur sbetan ki ita'at us aaine ki aabo tab par asar andaj hoti hai, aur aadmi apne chehre ka aqs saf nahi dekh pata, avsafe hamidah se aainaye qalb ki tabo tab may ijafa ho jata hai, aur chamak damak hadhti hai, yaha tak ke us may haq jalvagar ho jata hai, aur amre matloob ki haqiqat munkasheef ho jati hai.

akhlage majmumah ka asar aainaye deel par aese hota hai jese dhuuva aainah ki safi saffaf satah ko be-aab aur had-ronaq bana deta hai, deel ka aainah gunaho ki tareeki se tarik ho jata hai, ye tariki ek tarah ka heejab hai, jo bandah aur bari ta'ala ke darmyan hail ho jata hai, ise parde ka nam taba'a (mohar) rein (zang) hai, allah ka irshad hai, 'kalla bal ra-n ala quloobeeheem ma ka-n yakseeboon' har-geej aesa nahi, balke unke deelo par unke aamale had ka zang beth gaya hai.

jab gunah jiyadah ho jate hai to deel par mohar lag jati hai, voh idraqe haq aur islahi hal ki har salahceyat se mah-room ho jata hai, ankherat ka mamla uske najdiq aham nahi rehta, dunyavi shano shokat uske leeye sabkuchh ho jati hai, voh dunyavi male dolat ka haris ho jata hai, aur tamam tar tavanayi uske husool may sarf kar deta hai, ankherat ki bat uske kano ke qarib se deelo dimag may asar andaj huve bager is tarah gujar jati hai, jese tarah hava gujar jati hai, galteeyo ke tadaruk aur gunaho se tovhah ki har tovfiq-

salab karli jati hai.

hari ta'ala ki ita'at aur shahvate nase ki mukhalefat qalb ke leeye sekal ka kam deti hai, aur gunah use andheri rat ki tarah seeyah kar dete hai, gunah ke bad nek amal karne se qalb tareek to nahi rehta lekeen uske noor may kami aa jati hai, jese aainah ko garam sans lagaya jaye pheer saf koeya jaye, pheer garam sans se uski satah anloodah ki jaye pheer saf koeya jaye to uski chamak damak may kuchh na kuchh kami jaroor reh jayegi, aur aaloodgi ke asarat poore tariqe par nahi meet sakege.

aap **III** ne qalb ki char qeasme bayan farmayi hai, deel char tarah ke hote hai, ek voh deel hai jo saf ho, us deel may cheerag roshan rehta hai, ye momene ka deel hai, ek deel seeyah aur ulta huva hota hai, ye kafeer ka deel hai, ek deel geelaf may leapta huva hota hai, aur us geelaf ka munh bandha huva hota hai, ye munafeeq ka deel hai, ek deel voh hai jese may iman aur neefaq dono ho, aese deel may iman ki meesal aesi hai, jese sabjah, ke use pak pani se nasho numma meelti hai, aur neefaq ki meesal aesi hai jese jakham, ke us se pip aur ganda mavad badhta hai, ab jo madda bhi galeeb aa jaye, deel par usi hi ka hukam lagega, ek reevayat may he ke deel ko vohi madda le jayega.

hari ta'al farmate hai 'yaqinan jo log khuda tars hai jab unko koi khatra shetan ki taraf se aa jata hai to voh yad may lag jate hai, so yakayak unki sankhe khul jati hai' is aayat may batlaya gaya hai ke qalb ki jila aur basirat allah ke zeekr se haseel hoti hai, aur zeekr vohi log karte hai jo taqva ke vasf se muzayyan ho, maloom huva ke taqva zeekr ka darvajah hai, zeekr se kashf hota hai, aru kashf foyje akbar (sab se badi kamiyabi) yani loqaye rab ka vasila hai.

uloom ke ta'alluq se deel ki meesale

janna chahye ke uloom ka mahal qalb hai, yani voh latifah hai jo tamam aaza ka neejam chalata hai, tamam aaza us latife ke kheedmat gujar aur farma bardar hai, haqaiqe maloomat ke ta'alluq se qalb ki meesal aesi hai, jese mahsoos

surte ke ta'alluq se aaina hai, aaine may har mahsoos chij ki surat ka aks ubhar aata hai, isi tarah har maloom chij ki haqiqat aainaye deel may naqah ho jati hai, jese tarah aainah alag chij hai, mahsoosat ki surte alag chij hai aur un surte ka aainae may ma'akooos hona alag chij hai, isi tarah dil ke seelaele may bhi ye farq movjood hai, aur aaine ki tarah yaha bhi tin chij hai, deel, haqaiqe ashya, aur nafs haqiqi ka deel may aana.

aal-eem qalb hai, usmay haqaiqe ashya ki soorte hulool karti hai, maloom haqaiqe ashya hai, aur ilm un ashya ki soorte ka aainaye qalb may mun'akees hone ka nam hai, masalan talvar pakadne ke leeye tin chijo ki jaroorat hai, qabeej (pakadne wale) hath ki, maqbooj (pakdi jane wali) talvar ki, aur geereest ki (yani hath aur talvar ke meelne ki) is tarah maloom ka deel may pahonchna ilm kehلات hai, haj awqat haqiqi bhi movjood hote hai aur qalb ka bhi vujud hota hai, lekeen qabj (geereest) nahi payi jati, isleeye ke geereest may hath ka talvar tak pahonchna jaroori hai, al-batta geereest aur ilm may itna farq hota hai ke geerist may talvar beaynehi hath may aa jati hai, jabke haqiqat beaynehi deel may nahi aati. ek shakhs aag ka ilm rakhta hai, lekeen uska ye matlab nahi ke khud aag uske deel may movjood hai balke ye kaha jayega ke aag ki woh haqiqat deel may movjud hai jo uske jahreeri vujud ke sath mushabehat rakhti hai, isi leeye deel ko aaine se tashbih di gayi hai, kyunke koi chij beaynehi usmay nahi sama sakti, balke uska aks ubharta hai, jo uske haqiqi vujud ke mutabaeq hota hai.

qalb ki aaine se mushabehat

jese tarah haj vujoozat se aaine may shakal nahi ubharti isi tarah haj halat may aainaye deel bhi haqaiqe ashya ke ilm se mahroom rehta hai, aaine may keesi chij ki shakal na ubharne ki panch vujoozat hai, ek to yeke aainah hi achha na ho, masalan yeke woh lohe ka ho, ya uske johar may nuqs ho ya uski shakal sahi na ho, doosri vajah yehe ke usmay keesi vajah se qudoorat aa gaye ho, ya zang lag gaya ho,-

aur uski taah khatam ho gayi ho, tieri vajah yehe ke voh chij jeeaka aaine may aks pade, aaine ki hudood se door ho, masalan ye ke voh aaine ke piche ho, chothi vajah yehe ke aaine aur soorat ke darmyan koi heejab na jaye, panchvi vajah yehe ke jees chij ki soorat aaine may dekhni hai uski jehat maloom na ho, ke aaine ko uski seemt may rakh deeyu jaye aur voh soorat mun'akees ho jaaye.

yehi hal aainaye qalb ka hai, usmay tamam umoore haq munqasheef ho jate hai, lekeen bahot se qalb may ye uloom nahi aa pate, uski vohi panch ashab hai, ek ye ke khud qalb naqees ho jese hache ka qalb iski salahceyat nahi rakhta ke usmay maloomat mun'akees ho, doosre ye ke qalb ma'asi ki qudoorat aur shahvat ke khabas se aaloodah ho jaye, aur safai jati rahe, chamak khatam ho jaye, tarik qalb may haq hat jaheer nahi hoti, tisra sabab yehe ke uska deel haqiqate matloobah ki jehat se munbareef ho, masalan ek shakhs nek he, aur haq ta'ala ke ahlak par amal pera hai, uska deel apni neki ki, aur ita'at ki vajah se saf bhi hai, lekeen us may haq munqasheef nahi hota, kyunke voh taleebe haq nahi hai, voh apni tamam tar beemmate aur badani-ta'at ashabe maishat ke jama aur husool may sarf karta hai, bari ta'ala ki ruboobeeyat aur makhfi ilahi haqaiq may goro fikr karna uska sheva nahi hai, aese shakhs ke deel may haq ka jalva jaheer nahi hota, balke seerf vohi umoor munkasheef hote hai jeen may voh aam tor par goro feekr karta hai, masalan agar voh aamal ki anfate aur nafs ke uyoob may ta'a-mmul karta hai to uspar yehi aafat aur uyoob munkasheef ho jate hai, maishat ke masaleh may gor karta hai to uspar yehi masaleh jaheer ho jati hai, gor kijye jab tanha aamal aur badani ita'at ki qed jalvaye haq ke juhur se mane hai to nafs ki shahvate lajjat aur dunyavi alaiqo ravabeet kashfe haqiqat ki rah may rukavat kyun na honge.

chothi sabab heejab hai, ye heejab inkeeshafe haq ke le-ye mane'a ban jata hai, masalan baj avqat shahvat par qa-boo rakhne wala mutia aur ibadat gujar banda haqaiq may

goro feekh karne ke havajood idraaqe haqiqat se mahroom rehta hai, aur ye mahroomi keesi aese aeteqad ki hais hoti hai jo aabao ajdad ki taqlid ke tor par bachpan se jahan may raseekh raha hai, ye aeteqad har us amr ke leeye mane'a ban jata hai jo uske khelaaf ho, ye voh heejab hai jeeke ba-is bahot se mutakalleemeen aur majhabii asbeeyat rakhne wale achle ilm balke bahotse voh solaha jeenki feekh ka me-hvar jamino aasman ke malaqaoot rehte hai, amre haq ke id-raaq se mahroom reh jate hai, kyunke taklidi aetekad unke deelo deemag may is tarah raseekh ho jate hai, ke mukhalif aetekad qabool karne ki salaheeyat haqi nahi rehti, khavah voh mukhaleef aetekad haq hi kyun na ho, is tarah ye taq-lidi aetekad unke haq may idraaqe haq se manea aur heejab ban jate hai.

panchva sabab yehe ke voh jehat maleoom na ho, jaha matloob haseel ho sakta ho, taleche ilm ke leeye ye mumkin nahi ke voh matlub ke munaseeh maleoomat ke ilm ke bager keesi majhool ka ilm haseel kar sake, pheer munaseeh mal-oomat ka ilm hi kafi nahi hai, balke unhe us khas tartib par rakhna bhi jaroori hai, jo ulma ke yaha motabar samje jate he, har ilm ke leeye jaroori hai ke use pehle do ilm ho, aur un may khas tartib aur ilaqa qaim ho, jeeke natije may tis-ra ilm vujood may aaye, jee tarah bachcha nar aur madah ke meelap se peda hota hai, pheer ye bhi jaroori hai ke voh dono ilm ek doosre ke munaseeh ho, aru feetri tor par ek do-osre se qurbat rakhte ho, chunanche agar koi shakhs ghodi aur uoont ke meelap se ghode ka bachcha haseel karna cha-he to use mayoos hona padega, uske leeye ghodi aur ghode ka meelna jaroori hai, uoont pheer uoont hai, insan bhi ye jaroerat poori nahi kar sakta.

is tarah har ilm ke do makhsos usool hai, aur unke az-davaj (meelap) ka ek makhsos tariqa hai, us tariqe par amal pera hone ke bad hi matloobh ilm haseel keeya ja sak-ta hai, in usoolo se aur in tariqe azdavaj se na-vaqereeyat hi ilm ki rah may rukavat banti hai,-

chunanche aaine ki meesal may hamne bayan keeya hai ke agar us chij ki jehat ka ilm na ho jeeaka ake matloob hai, to aainah may uski shakal nahi aayegi, aur maqad poora nahi hoga, masalan ek shakhs aaine may apni guddi dekhna chahata hai, lekeen usne aainah chehre ke samne rakha hai, jaheer hai is tarah guddi najar nahi aa sakti jo matloob hai isi tarah aainah agar guddi ke piche karleta tab bhi guddi najar na aati, balke aainah hi najro se ojhal ho jata, guddi dekhne ke leeye ek aur aainah ki jaroorat hai, aur us doosre aainah ko neegaho ke samne is tarah rakhne ki jarurat hai ke doosra aainah bhi usmay najar aaye, is soorat may ye shakhs apni guddi aainah may dekh sakega, yehi mushkeelat uloom may pesh aati hai, balke baj avqat usne kahi jiyadah mushkeelat ka samna karna padta hai, ruye jamin par aise afracad ka vujud bahot hi kam hai, jo in tamam mushkeelat ka samna kar sake, yehi vajah hai ke bahot se haqiq aur bahot si maloomat teeshmaye idraq reh jati hai.

ye ehand ushab hai jo marefat haqiq ki rah may quloob ke leeye rukavat ban jate hai, varna har deel feetri tor par us ki salabeeyat rakhta hai ke voh haqiq ki marefat haseel kar sake, kyunke ye amre rabbani hai, aur aalam ke tamam javaboor se mumtaaj hai, bari ta'ala ka irshad hai, 'hamne ye amanat aasmano jamin aur pahado ke samne pesh ki thi so unho ne uski jeemmedari se inkar kar deeya aur isse dar gaye aur insan ne usko apne jeemme le leeya'

ita'at aur aamal ka maqad yehe ke deel ke satah aainah ki tarah saf aur saffaf ho jaye aur usmay keesi tarah ki aaloodgi baqi na rahe, aur tazkeeyaye nafs ka matlah yehe ke usmay iman ka noor aur marefat ki chamak aa jaye, is aayat may yehi noor aur jeeyaye marefat murad hai, 'afaman sharahallahu sadrahu leel islamce fahu-v ala nureem meer rabbeehes' so jes shakhs ka sina allah ta'ala ne islam ke leeye khol deeya voh apne parvardeegar ke (ata keeye huve) noor par hai.

tajalli aur iman ke marateeb

is tajalli aur iman ke tin marateeb hai, pehla martaba avam ke iman ka hai, ye khas taqleedi iman hota hai, doosra martaba mutakallemin ke iman ka hai, ismay taqlid ke saath hujjat aur dalil bhi hoti hai, ye martaba avam ke iman ke qarib hai, tiera martaba sareefin ke iman ka hai, ye iman noore yaqin se daryافت hota hai.

in marateeb ki vajahat meesal se samajye, masalan ghar may zed ke vujood ki tasdiq tin tareeqo se ho sakti hai ek ye ke tumhe uske vujood ki khabar keesi aese shakhs se meele jeeski sadaqat najmoodah ho, aur uski taraf keejh bayani ki meesbat na hoti ho, aese shakhs ki khabar sun kar tum mutmain ho jate ho aur ye yaqin kar lete ho ke zed va- qeatan ghar may movjood hai, ye meesal avam ke iman ki hai, ye iman mahaj taqlid par mahni hota hai, avam ka hal yebe ke jab bachcha sanne shuoer ko pahonchta hai to hari ta'ala ke vujood, ilm, qudrat vagerah soefat, ambeeyn al. ki hasaat aur unke laye huve aehkam ke mutaalleeQ jo kuchh voh apne valeden aur asatejah se sunte hai use keesi tarad- dud ke hager qabool kar lete hai, aur ye aeteqad unke jahan may kuchh is tarah rasekh ho jate hai ke unke kheelaf ka tasavvur bhi deel may nahi gujarta, kyunke apne valeden aur asatejah ki sadaqat ke mutaalleeQ husne jan rakhte hai isleeye unhe unki khabro par yaqin karne may jara bhi ta'a- mumul nahi hota, is tarah ka iman ukhravi najat ka hais ja- roor hai lekeen aese moameen ashabe yamin ke adna darje may rehte hai, unka shumar muqarrabin may nahi hota ky- unke taqarrub ke leeye jaroori hai ke deel kashfo basirat aur yaqin ke noor se roshan ho aur ye bat taqlidi iman may nahi payi jati, alavah azi in aeteqad may galti ka imkan bhi hai jo mahaj sun kar jahan anshin kar liye jate hai, chunanche yahudo nasara ne apne valeden se voh aeteqad varasat may hasool kiye, jeenke bateel hone may koi shuba nahi hai kyu- nke voh aqid islahan galat the, musalmano ke aeteqad haq hai, isleeye nahi ke voh unki haqqaneyyat par muttalen-

hai, balke isleeye ke unke deelo may haq bat hi dali gayi hai.

ghar may zrd ki mojudgi ka ilm haseel karne ka doosra tariqa yehe ke uski aavaz khud apne kano se sune, zed ghar ke andar ho aur khud bahar divar ki and may ho, doosre ke batlane se zed ke vujood ki joos qadar tasdiq hoti, aavaz sunne se voh kuchh jeeiyadah hi hogi, isleeye ke aavaz shaklo soorat par dalalat karti hai, aur deet may ye bat an jati hai ke ye aavaz fula shakhs ki hai, ye iman agarche hujjat aur dalil se mahfuz hai lekeen is may bhi khata ka imkan mojud hai, isleeye ke aavaze baj avqat ek doosre se mushabeh hoti hai, aur baj avqat ek aadmi ba-takalluf doosre ki aavaz ki naqal kar leta hai, aur sunne wala dono ki aavaz may koi farq nahi kar pata, aur khaleeyuj jahan hone ki vajah se dhoka kha jata hai.

tiera tariqa yehe ke aadmi khud ghar ke andar ja kar zed ko dekh le, ye haqiqi marefat aur yaqini mushabeha hai, ye marefat muqarrabin aur seeditqin ki marefat se mushabeh hai, kyunke voh mushabeha ke bad iman late hai, is tarah unke iman may avam ka aur mutakallemin ka iman to hota hi hai, mushabeha ki jeeiyadati se ye iman itna haqiqi ho jata hai ke us may keesi galti ka aehtemal haqi nahi rehta, ta-ham muqarrabin aur seeditqin ki marefat yaksan nahi hoti balke un may darajat ka tafavut hota hai.

is tafavut ki vajahat ke leeye pheer zed hi ki meesaal le-jeeye, ek shakhs zed ko ghar ke sahan may qarib ja kar achhi tarah roshni may dekhta hai, doosra shakhs kamre ke andar dekhta hai, ya door se aur sham ke vaqt dekhta hai, jab ke roshni khatam ho jati hai, pehle shakhs ka mushabeha jeeiyadah kameel hai, agarche doosre ka idraq bhi sahi hai, lekeen voh zed ki shaklo soorat ke makhfi alaim aur daquik ka mushabeha nahi kar pata, ye tafavut umoore ilahi aur uloom ki meeqdar ke idraq may bhi hai, chunanche ek shakhs ghar may zed, umar aur haqar ko dekhta hai, aur doosra shakhs mahaj zed ko dekhta hai, pehle shakhs ki maloomat doosre shakhs ke muqable may yaqinan jeeiyadah hai.

uloom ki mukhtaleef qeasme aur qalb ki halat

janna chahye ke qalb may feetratan haqiq qabool karne ki salahceyato istedad movjood hai, yaha ye batlana maqsud hai ke qalb jeen uloom ka mahal banta hai unki do qeasme hai, aqali aur sharai, aqli uloom ki bhi do qeasme hai badihi aur ikteesabi, ikteesabi ki pheer do qeasme hai, dunyavi aur ukhreavi, aqli uloom se murad yehe ke voh nafs aqal ke takaje poore kare, unmay taqlid aur seema'a ka koi dakhai na ho.

aqle badihi voh uloom kehlata hai jeenke muta'alleek ye maloom na ho ke voh kaha se aur kees tarah haseel huve masalan is haqiqat ka ilm ke ek shakhs bayak vaqt do jagah par nahi paya ja sakta, niz koi chij bayak vaqt hadees aur qadim ya ma'adoom aur movjood nahi ho sakti, ye voh haqiqat hai ke insan nov unci hi se inka ilm rakhta hai, lekeen use ye maloom nahi hota ke ye ilm kees vaqt aur kaha se haseel keeya, yani voh is ilm ke qaribi sababa se vaqeeef nahi hota, varna jaha tak sababe haid ka saval hai, harek memmin use janta hai ke allah ne use peda keeya aur use heedayat se navaja.

aqali ikteesabi se voh uloom murad hai jo talimo ta'alum aur isteedlal se haseel ho, ye dono hi qeasme aqali kehlati hai, chunanche hazrat ali r.a. ke tin sher hai, (jeen ka tarjuma yehe) muje maloom huva hai ke aqal ki do qeasme hai, ek tabai aur doosri samai, agar tabai aqal na ho to samai se koi faidah nahi hota, jees tarah aankho ki roshni na hone ki soorat may suraj ki roshni koi nafa nahi deti. ek martaba aap ﷺ ne hazrat ali r.a. se irshad farmaya, jab log nek amal ke jarye allah ka taqarrub haseel kare to too apni aqal ke jarye uski qurbat haseel kar, is may aqal ki doosri qeasam murad hai, kyenke feetri aqal se allah ki qurbat haseel karna mumkeen nahi hai, aur na ye badihi uloom ke jarye haseel ki ja sakti hai, balke uske leeye ikteesabi uloom ki jaroorat hai.

goya qalb ki haseeyat aankh ki hai, aur feetri aqal ko

us may woh maqam haseel ha hai, jo aankh may quvvate be-enai ko haseel hai, aur quvvate binai ek aesa latifah hai jo andhe may nahi paya jata, sirf bina may movjood rehita hai, agarche woh apni aankhe bandh kar le ya rat tarik ho jaye, is aqal ke jarye haseel hone wala ilm qalb ke leeye aesa hai jesa aankh ke leeye quvvate idraq, yani ashya ki ruyt aur uska mushahada, bachpan se saunne shuoor tak in uloom ke makhfi rahne ki misal yehe ke jab ashtab tuloon nahi hota aur deekhai di jane wali chijo par uska noor nahi phelta us vaqt tak aankh dekhne ke qabeel nahi hoti.

jaheeri aur bateeni basirat may meen darjaye hala vujooh se mushabehat ho sakti hai, lekin uska ye matlab hargiz nahi ke basarat aur basirat dono ham-rutha hai, isleeye ke bateeni basirat aaine nafs hai aur nafs latifaye mudreekah kehlati hai, iski haseeyat aesi hai jese sawar ki, badan ghode ki tarah hai, agar sawar andha ho to nuqsan ka jecyadah andesha hai, ghode ka andha pan uske muqable may kam nuqsan pahunchayega, balke ye dono jarar itne mutfaveet aur juda gana hai ke unko ek doosre se koi munasebat hi nahi hai.

hamne jaheeri aur bateeni basirat may yak-guna mushabehat bayan ki hai, qurane karim ki is aayat se uski taid hoti hai, jese may deel ke idraq ko binayi aur ruyat se tabeer keeya gaya hai, farmaya 'ma kajjabal fuaa-d ma ra'aa' qalb ne dekhi hovi chij may koi galti nahi ki, yaha bhi idraq ko ruyat se tabir keeya gaya hai, magar jaheeri aankh murad nahi hai, is tarah idraq ki jeed yani adam idraq ko ek aayat may na-beenayi qarar deeya gaya hai, farmaya bat ye he ke (na samajhne walo ki) aankhe andhi nahi ho jaya karti balke deel jo sino may hai woh andhe ho jate hai.

dini uloom woh hai jo ambeeyaye keeram se hatore taqlid pahouche ho, ye uloom keetabullah aur sunnate rasoolullah ke sekhne se aur sunne ke had uske ma'ani samajhne se haseel hote hai, dini uloom par hi qalb ki salamati aur seehat movqoof hai, aqali uloom is maqsad ke leeye na-kafi hai

agarche unki jaroorat aur ahmeeyat se inkar nahi, ye aesa hi hai jese aqal badan ki sechat ke leeye kafi nahi hai, iske leeye dawa aur jodi butiyo ke khavas aur unke tariqe istemal se vaqeef hona jaroori hai, aur ye vaqeefeeyat aateebba ke samne zannuye talmiz tel karne hi se haseel ho sakti hai, mahaj aqal se rehnumai haseel nahi ki ja sakti, albatta khavas aur tariqe istemal ke muta'alieeq ustad ke irshadat samajna aqal par moavqoof hai, iska matlab ye huva ke na seema'a aqal se mustagani ho sakta hai aur na aqal hi seema'a se beniyaj ho sakti hai.

aqal ko halaye taq rakh kar taqlid ki da'avat देने wala jabeel mutlaq hai, aur qurano sunnat se beneeyaj reh kar aqal par bharosa karne wala fareb khurda hai, isleeye ke aqli uloom geeja aur sharai uloom dawa ki heseeyat rakhte hai, marij ko agar dawa na di jaye, soerf geeja de jaye to uski bimari kam hone ke bajaye badhegi, isi tarah quloob ke amraaj ka ilaj bhi un dawao ke bager mumkeen nahi hai, jo shareeyat ne tajviz keeya hai, yani voh aamal jo hazrate ambeeya al. ne hari ta'ala ke aehkam ke ba-mujeeb quloob ki islah ke leeye tartib di, jo shakhs apne marj ka ilaj sharai ibadat ke bajaye aqali uloom se karega uska marj sangin aur muhleek ho jayega, jese tarah us marij ka marj taraqqi kar jata hai, jo dawa ke bajaye geeja istemal kare.

aqli uloom ki doosri do qeesme

aqli uloom ki doosri do qeesme dunyavi aur ukhrevi, tech heesah, heendsah, nujoom, tamam san'ate aur peshe dunyavi uloom se ta'alluq rakhte hai, qalb ke aehval, aamal ki aafate, bari ta'ala ki seefato afaal ka ilm ukhrevi uloom ke daire may aata hai, ye dono yani dunyavi aur ukhrevi uloom ek doosre ke manafi hai, is aetabar se ke jo shakhs dunyavi uloom may ta'ammuuq aur gehrai haseel karleta hai, umooman ukhrevi uloom ki taraf poori tavajjuh nahi de pata, ye hi wajah hai ke hazrat ali r.a. ne dunya aur aakherat ko tarajoo ke do palde, magribe mashreeq aur ek shohar ki do bi-viya qarar deeya hai, agar ek ko khush keeya jaye to-

doosri naraaj ho jati hai, yehi wajah hai ke jo log teeb, heesah falsafah aur heendsah vagerah uloom-e dunya may maharrete tamamah rakhte hai voh umuman ukhrevi uloom se jabeel reh jate hai, aur jeenbe uloom-e aakhirat ke daqaiq par uboor hota hai voh aksar duniyavi uloom se vaqeefeeyat nahi rakhte, kyunke quvvate aqal bayak vaqt dono uloom se vafa nahi kar pati, ek ka kamal doosre ke jवाल ka sabab banjata hai, isi beena par aap ॐ ne irshad farmaya ke aksar aehle jannat bhole bhale honge, yani voh log honge jeenbe duniyavi umoor ka shuoor nahi hota, hazrat hasan hasri rh. ne ek martaba logo ko bataya ke hamne aese logo se mulaqat ki hai ke agar tum unhe dekho to majnoon kaho aur voh tumhe dekhe to shetan kahe.

bari ta'ala ka irshad hai, 'fa'aareed amman tavalla an zeekreena valam yureed illal hayataddunya jalee-k mablag-uhum meenal ilm' too aese shakhs se apna khayal hata le jo hamari nasihat ka khayal na kare, aur hajaz duniyavi jindagi ke uska koi ukhrevi maqsood na ho, un logo ki faham ki rasayi has yehi hai, dini aur duniyavi umoor may kamal aarf un logo ko haseel hai jeenbe allah ta'ala ne apne fajal se ma'aasho ma'aad ki tadabir ka ilm ata farmaya, ye log ambeeyaye keeram ke alavah doosre nahi ho sakte, roohul quds ke jarye unki taid hoti hai, quvvate ilahi se unhe madad meelti hai, jeeske dairaye ikhteeyar may har chij hai, aam logo ke qalb ka hal yehe ke agar duniyavi umoor may mamhameek honge to aakhirat ke kamal se mahrum reh jayenge aur aakhirat may mashgool honge to duniyavi umoor unki dastaras se bahar ho jayenge.

haqiqat yehe ke aadmi ka deel uski salaheeyat rakhta hai ke us may ashya ki haqiqat vajeh ho jaaye, jeen may ye salaheeyat baqi nahi rehti uske vohi panch ashab hote hai, jo aage gujar chuke, ye ashab aainaye qalb aur lovhe mahfooz ke darmyan heejah ban jate hai, lovhi mahfooz may voh tamam umoor leekhe huve hai, jeenka ajal se fesla ho chuka hai, is loh ke asine se qalb ke asine may haqiq ka jalvagar

hona aesa hi hai jese ek aaine ka aka doosre may najar aa jata hai, mavanca ki beena par qalb ka un haqiq se mahro-om reh jana aesa hi hai jese do aaine ke darmyaan heejab aa jaye, nis jese tarah hath vagerah se heejab hata deeya jata hai, isi tarah lovhe mahfooz aur aainaye qalb ke darm-yan vaqea heejab bhi hari ta'ala ki masime rahmat se hat ja-ta hai, aur voh haqiq najar aane lagte hai, jo lovhe mahfo-oz may hai, heejab ka mukammal irteefa seerf mot hi se hota hai, mot ek aesi haqiqat hai jese se tamam makhfi um-oor vajeh ho jate hai, aur basirat ke tamam heejab door ho jate hai.

husool-e ilm ki jo bhi soorat ho, agar qalb may ilm ka noor hai to uske liye fana nahi hai, ilm mot se khatam nahi hota, na safaye qalb par koi asar padta hai, na us may qud-oorat anti hai, chumanche hazrat hasan basri rh. irshad fa-rmate hai ke meetti iman ke mahal (qalb) ko nahi khati, na-fee ilm ki salahceyato istedad aur safaye qalb momneen ke le-eye jaroori hai, uske bager ukhruvi sa'aadat ka tasavvur bhi nahi keeya ja sakta, pheer ye sa'aadate bhi mukhtaleef hoti hai, jese tarah har maldar ko maldar keh deeya jata hai, isi tarah har sahebe sa'aadat ko saeed keh deeya jata hai, varna ek lakh dirham rakhne wala ek karor deerham rakhne vale ka ham-palla ho sakta hai? yehi hal sa'aadato ka hai, baj sa'aadat ke aala martabe par faiz hote hai, baj usse kam par baj adna darje par, sa'aadat ke ye darjat marefat aur iman ke tafavut ki vajah se hai, marefat noor hai, ankherat may hari ta'ala ki zeeyarato mulaqat is noor ke bager mumkeen nahi hai, hari ta'ala ka irshad hai, 'noorulum yas'aa bay-n aydiheem vabi aymaneeheem' unka noor unke dahne aur unke samne darta hoga.

reevayat may hai ke logo ko us noor ki yaksan meeqdar ata nahi hogi, baj ko pahado ke maneend noor meelega, baj ko usse kam aur ek shakhs ko uske pau ke anguthe ke baqa-dar noor ata hoga, voh noor kabhi chamkne lagega aur ka-bhi bujh jayega, jab chamkega to voh shakhs aage ki taraf

qadam badhayega, jab bujh jayega to usi jagah khada reh jayega, pool secret se bhi log apne apne noor ki roshni may gujrange, jees qadar jee-yadah noor hoga usi sur'at ke saath unka gujar hoga, koi palak japakte hi gujar jayega, koi be-ejli ki tarah, koi badal ki tarah, koi shahab ki tarah, koi tej ghode ki tarah gujar jayega, jees shakhs ke secret anguthi par noor hoga woh apne jeesam ko gasitta chalega, ek hath ko gasitega to doosra reh jayega, uske charo taraf aag hogi aur woh julasta huva pul uboor karega.

is reevayat se logo ke iman ka tafavut maloom hota hai, isse maloom huva ke haj logo ka iman chirag ki roshni ki tarah hai, haj ka sham'a ki roshni ke manind hai, seeddiqin ke iman ki roshni chand seetaro ke noor ki meesal hai, aur ambeeyao mursalin ka iman aasfah ki tarah roshan hai, jis tarah suraj ki roshni tamam aknase aslam may pbel jati hai aur chirag ghar ke ek mukhtasar heesse ke roshan rakh sakta hai, isi tarah aarefin ke quloob itne munshureh aur vastia ho jate hai ke mulk ke asrar aur qaasenat ke rumooz apni tamam tar vus'ato ke hava-jood un may sama jate hai.


ek hadis may hai qayamat ke roj kaha jayega ke un logo ko jahannam se bahar neekalo jeeinke deelo may ek meesqal ke barabar ya neesf meesqal ke barabar ya chothai meesqal ke barabar ya jav ke barabar jarra bhar iman ho, is reevayat se jaha ye sabeet hota hai ke iman ke darajat may tafavut hai, vahi ye bhi sabeet hota hai ke iman ki ye meeq-dare dukhule nar se manea hargeej nahi hai, niaz ye bhi pata chalta hai ke jees shakhs ke deelo may ek meesqal se jiyadah iman hoga woh dozakh may nahi jayega, kyunke agar woh dozakh may jata to uske leeye bhi yehi hukam hota, is reevayat se is amr par bhi tambih hoti hai ke jees shakhs ke dil may jarra barabar bhi iman hoga woh agarche dozakh may jayega lekeen us may hamesha nahi rahega.

asap ﷺ ka irshad hai ke 'sahebe iman ke alavah koi chiz apni jesi hajar chijo se afzal nahi hai' is may batlaya gaya hai ke allah ki marefat rakhne wala aur uska kameel yaqin

raakhne wala qalb hajar logo ke qalb se behtar hota hai. allah ka irshad hai, 'v-antumul a'alay-n la kuntum musa'meenin' aur galatb tum hi rahoge agar tum poore mommeen rahe, is may aehle iman ko musalmano par bartari ki basharat sunayi gayi hai, mommeen se murad yaha aarfeef hai, muqallood nahi hai, ek jaga irshad farmaya, 'allah ta'ala tum may iman walo ke aur (iman walo may) un logo ke jeen ko ilm (din) ata huva (ukhravi) darje buland karega' is aayat may iman walo se woh log murad hai jeenhone ilm ke bager tasdiq ki, is leeye unhe aehle ilm se alag seekr keeyn gaya hai, jase ye bhi maloom huva ke lafz mommeen muqallood ke leeye bhi istemal ho sakta hai, agarche uski tasdiq kashfo basirat ke bager ho.

aayat ke doosre juz 'allazi-n utul ilm darajah' ki tafsir hazrat abdullah ibne abbas r.a. ne ye ki hai ke allah ta'ala ne aaleem ko mommeen par satso darajat ki fazilat ata ki hai aur har darje may jamino aasman ke barabar fasla hai, ek hadis may aaya hai ke 'aabed par aaleem ki fazilat aesi hai jese meri fazilat adna sahabi par' ek reevayat may is tarah tashbih di hai jese choovri rat ke chand ki fazilat tamam sektaro par.

in tamam reevaynat se sa beet hota hai ke aehle jannat ke darajat ka ye farq unke quloobo ma'aarfeef ke tafavut ki vajah se hoga, is leeye qayamat ke deen ko yavmat tagabun (ghate ka deen) bhi kaha jata hai, jo shakhs allah ki rahmat se mahroom hoga uske ghte aur nuqsan may kya shuba hai aur woh log bhi nuqsan may rahenge jinke darajat kam honge, woh apne se upar darje walo ko dekh kar hasrat karenge, aur kahenge ke kash hamein bhi aese amal keeye hote ke ye nuqsan na uthana padta, akherat ke bade darajat aur badi fazilate hai.

asap  ka irshad hai jo shakhs apne ilm ke mutabeeq amal karta hai allah use un chijo ka ilm ata kardeta hai, jehne woh nahi janta, allah ka irshad hai, 'vamanya yattaqeel-la-h yajalhu makbrajav vayarzuqhu min haysu la yahtasib'

aur jo shakhs allah se darta hai allah ta'ala uske loeye najat ki shakal neekal deta hai, aur usko aesi jagah se reeqz pahunchata hai jaha se uska guman bhi nahi hota, yani achle taqva ko ishkalat aur shubhat se najat deta hai, aur bager iktisab ke ilm aur bager tajrube ke fatanat ata farmata hai, bari ta'ala ka irshad hai, 'ac iman wale agar tum allah se darte rahoge to voh tumko ek fese ki chij dega' is aayat may furqan se murad voh noor hai jese se haq aur batil may im-tyeej keeya jata hai, aur jeeske jarye shuqooqo shubhat ke andhere se neekala ja sakta hai, yehi vajah hai ke sarkare do aalam **ﷺ** apni aksar dua'ao may noor ka sawal keeya karte the, ek dua'a ke alfaz ye hai, ac allah muje noor ata farma, mere noor jeeyadah kar, mere qalb may, meri qabr may, mere kano may, meri aankho may noor kar de.

aboo sulayman darani rh. farmate hai ke qalb ki meesal ek gumbad kisi hai, jeeske chare taraf band darvaje hai, un may se jo darvajah khul jata hai voh usi may kam karta hai, isse maloom huva ke qalb ke darvajo may se ek darvaja nalame malaqoot aur malaye aala ki taraf bhi khulta hai, ye darvajah taqva aur dunyavi shahvato se acaraj aur inhe-eraj ke bager nahi khulta.

abhi qalb ko ek aese gumbad se tashbih di hai jeeske bahotse darvaje hai aur har darvaje se achval ki samado raft jari rehti hai, is noiyat ki aur bhi meesale hai, masalan qalb ek hadaf (voh takhta jese par nishani ki mashq ki jaye) hai, jese par chare taraf se tiro ki bareesh hoti hai, ya voh asinah hai jese may tarah tarah ki surte yake had deegare mun-akees hoti hai, aur koi lamha khali nahi jata, qalb may un nov-b-nov asar ka juhoor aur vurood jabecri havas ke jarye bhi hota hai aur bateeni havas ke jarye bhi, chunanche khyal, gajab aur doosre akhlaq unbi mukhtaleef asaro ke-fyat ka nam hai, deel may tagayyur ka seeleela hamesha jari rehta hai, keesi chij ko havas se maloom keeya jaye to use deel may asar peda hoga, isi tarah agar geeja ki kusrat, aur meefaz ki quvvat ki vajah se shahvat ko tahriq ho to-

us se bhi deel muta'asseer hoga.

qalb ke khyalat badalte rehte hai,deel ek khyal se doosre khyal ki taraf muntaqil hota rehta hai, deel ke tagayyur ka yehi matlab hai, ifkar aur azkar ke natije may peda hone wale un aasar ko khavateer kehte hai, khavateer ka nam khavateer isleeye rakha gaya hai ke voh deel par tari hote hai jab ke voh unse gafeel hota hai, inhi khavateer se irado ke tahrik meelti hai, isleeye ke neeyyat, azm aur iradah keesi khayal ke deel may gujarne ke had hi hota hai, af'aal ki ihteda khavateer se hoti hai, khavateer se ragbat ko, ragbat se azm ko, azm se neeyyat ko aur neeyyat se aaza ko tahriq meelti hai.

khavateer ki do keesme, ilham aur vasvasah

ragbat ko tahrik देने wale khavateer ki do keesme hai, ek voh khavateer ke jees se shar yani aese amr ki da'avat meele jo aaqibat ke leeye mujeer ho, doosra khavateer voh hai jo kher yani aese amr ka daai ho jees se sakherat may nafa ho,is tarah do mukhtaleef khavateer huve,un dono ke nam bhi alag alag hai,mahmood khateer ka nam ilham aur majmoom khateer ka nam vasvasah hai, daaiye kher ka nam fareeshta hai, aur daaiye shar ko shetan kehte hai,aur voh latafat aur reeqqat jees may qalb may kher ke ilham ko qabool karne ki salahbeeyat peda ho jaaye tofiiq kehlati hai, aur jees se shetani vasvaso ke qabool karne par madad meele use khajlan kehte hai.

fareeshte se murad voh makhlooq hai jeeise allah ta'ala ne kher felane aur amr beel ma'aroor karne ke leeye peda keeya hai, aur shetan se murad voh makhlooq hai jo majkurah bala umoore may fareeshte ki jeed ho,yani voh shar ka vada karta hai, burai ki da'avat de, aur kher par samadah najar aane wale ko daraye, farishta aur shetan dono hi qalb ko apni taraf khenchne may masroof rehte hai.

chunanche reevayat may hai ke aap ﷺ ne irshad farmaya deel may do qurbate hai, ek fareeshte ki qurbat hai jees ka kam kher ka vada karna aur haq ki tasdiq karna hai,-

jeesko ye maloom ho to use jan lena chahiye ke ye allah ki taraf se hai, us par khuda ka shukr ada kare, doosri qurbat shetan ki hai, uska kam haq ko juthlana aur kher se mana karna hai, jees shakhs ko ye maloom ho to use shetan mar-dood se allah ki panah mangni chahiye, uske bad aap ne ye aayat tealavat farmayi, 'ash shaytanu yaidukumul faqr v-ya' amurukum beel fahshai' aur shetan tumhe faqr se darata hai aur buraiyo ka hukm karta hai. (teermeezi - nasai)

shetan shahvat ko apne tasarrufat ka jarya banata hai jees shakhs ko allah ta'ala uski shahvato par madad de aur woh shahvat is qadar mutia (farma bardar) ho jaaye ke munasib hudood ke seewa uska juhoor na ho to woh shar ki daai nahi hoti aur na shetan hi ka has chalta hai ke woh us shahvat ko apne mafad may istemal kar sake, shetan ke liye deede may vasvase dalne ki gunjaish us waqt hoti hai, jab un par dunya ka zeekr aur nafs ki khavaheesh galeeb hoti hai, agar deel zeekrullah ki taraf pheer jaye to shetan ke laaye rakhte safar bandhne ke seewa doosra rasta nahi rehta.

ibne vaddah r.a. se reevayat hai ke jab aadmi chalis baras ka ho jata hai aur apne gunaho se tovbah isteegfar nahi karta to shetan uske chehre par hath pherta hai aur kehta hai ke mai is hasin soorat ke qurban jano jeeo falah nasib nahi huvi, jees tarah shahvate insan ke gosht aur khoon may khalat malat hai, isi tarah shetan bhi uski rago may khoon ke sath-sath dodne may masroof hai, aur deel ko charo taraf se ghere huve hai.

chunanche sarkare do aalam ﷻ ne irshad farmaya shetan insan ke jeesm may khoon ke sath-sath gardeesh karta hai, isleeye iske feerne ki jagaho ko bhook ke jarye rashte masdood karne ki beedayat isleeye di ke bhook se shahvat khatam hoti hai, aur shetan shahvat ke sath hi jeesmo may dakheel ho kar khoone ravan ke sath gardeesh karne lagta hai, khas tor par deel ke charo taraf, kyunke shahvat ka markaz deel hi hota hai, jiska charo taraf se hamla karne ka suboot is aayat se meelta hai, jees may bari ta'ala ne usi ki

jabani beqayyat ki hai, shetan kehta hai, 'mai qasam khata hun ke mai unke leeye apki aidhi rah par bethunga, pheer un par hamla karunga, unke aage se bhi aur unke piche se bhi aur unke dahni jameeb se bhi aur unki bayi jameeb se bhi.'

shetani farab ka ilm hasil karne farze aen hai ilme moasala may sab se aham aur gameej bat yehe ke nafs ke farebo aur shetan ki makkareeyo ki ittela rakhe aur ye har shakhs par farz hai, lekeen log is farz ki adaygi se gafeel hai, aur aese uloom may masroof hai jeense vasvaso ko tahriq meelee aur shetan ko apna tasallut baqi rakhne ka moqa faraham ho, aur voh un uloom may lag kar shetan ki adawat aur usse bachne ka tariqa bhool jaye.

qalb ki meesal ek qile jesi hai aur shetan us dushman ki tarah hai jo qile may dakhel hona chahta hai, take us par qubja kar sake aur use apni meelkiereyat bana sake, dushman se qile ki heefazat ki soorat yehi hai ke un darvajo aur gujargaho ki heefazat ki jaye, jeen se qile may dakhla mumkeen ho, aur voh raste heesai darvaje ya gujargaho nahi hai, balke avsaf hai, unhi avsaf ko voh apne dakhle ko vasila banata hai, yani deel ko tamam majmoom seefat se pak saf kar deyn jaye.

shetan ki meesal bhooke kutte kisi hai, agar tumhare pas roti ya gosht vagera na ho to tum use dhutkar kar door kar sakte ho, lekeen agar tumhare hath may gosht ho aur voh bhooke bhi ho to dhutkarne se hargeej na jayega, balke gosht par jaroor padega, shetan us deel se mahaj ek daant sun kar bhag jata hai jaha uski geeja ka saman nahi hota, is leeye is chor ke kheelaf aakht mujahede ki jaroorat hai, aur ye mujahada jindagi ke aakhri sana tak jari rahega, kyunke jeenda shakhs kabhi shetan se bach nahi sakta.

isse maalum huva ke qalb ko shetani vasvaso se bachana vajeib hai, balke har anqeel baleeg shakhs par farze aen hai aur voh chij bhi vajeib hai jo farze aen tak pahonchna ka jarya ho.

taqayyuro sahat ke notabar se qalb ki tin qeasme
 (1) ek deel voh hai jo taqva ke noor se mamoor ho, aur akhlaq razela se pak saf ho, is tarah ke qalb par kher ke khavateer aur geh ke khajane salame malaqoot se aate hai, aql unke daqiq aur asraro favaid par muttalea hone ke liye un may fockr karti hai, jab noore basirat se keesi kher ka hona jabeer ho jata hai to aql uski achmeeyat ka feda karti hai, aur qalb ko us par amal karne ki targib deti hai, fareeshta jab ye dekhta hai ke qalb ka johar saf hai, noore kheerad se uski mehrabe roshan hai, taqva ki jeeynabar keerne charo taraf pad rahi hai, aur marefate ilahi ki sham'a jal rahi hai beela shuba is tarah ke quloob hamare maskan hai hamare utarne ki jagah hai, to najar na aane vale lashkaro se uski madad karte hai, aur bahot kher ke kamo ki taraf uski rehnumai karta hai, aur amal par uski isanat karta hai, yaha tak ke use amale kher ke kamo ka nadi bana deta hai.

is tarah ke qalb may mehrabe rububeeyat ke sham'a se itna ujala felta hai ke sheerke khafi bhi neegaho se ojal nahi hota jo andheri rat may rengne wali chiyanti se bhi jee-yadah khafi hai, aise dilo par shetani makro fareb nahi hota voh lakh dhoka deta hai, cheekni chidi bate banta hai, lekin banda uski taraf adna iltefat bhi nahi karta, ye deel muhle-ekat se najat ke bad manjeeyat se aarasta ho jata hai, ye manjeeyate shukr, sahr, khof, reeja, faqr, johad, shoq, mohabbat, raza, tavaqqul, tafakkur hai, achtesab vagerah, isi qalb par allah ta'ala ki tavnjjuh hoti hai.

(2) doosra deel is deel ke bar-aks hai, yani voh nafsani khavaheshat se pur hota hai, aur majmoom andaaz se aaloodah hota hai, is deel ke darvaje shetan ke leeye khule rehte hai, aur fareeshto ke leeye band rehte hai, is tarah ke deel may shar ka aagaz is tarah hota hai ke pehle us may havaye nafs ka tasavvur aata hai, aur gunah ki khatak peda hoti hai deel aql ke hakeem se mashvare talab karta hai, aql kyunke pehle hi se havaye nafs ki khadeem hai, aur us se-

manooos hai, isleeye voh uske haq may fesla karti hai, aur javas ko leeye asbab mohayya karti hai, is tarah nafs par apna qabja jama leta hai, aur gunaho par uski madad karta hai, aadmi ka sina nafsani khavabeeshat ke leeye khul jata hai, aur havas ke andhere fel jate hai, kyunke nafs ki foj pehle hi apni quvvate mudafeyat kho bethiti hai, aur apni bagdod nafs ke hath may de deti hai, isleeye shetan ki saltanat ka daira vasia ho jata hai, voh deel ko jahceeri jebo zinat makro farch aur juthi ummido may fansa deta hai, aur is tarah ki chikni chidi bate karta hai ke iman ki saltanat kamjor pad jati hai, aur yaqin ki sham'a gul ho jati hai, yuni vada, vaid jannat, dozakh aur nakherat par iman baqi nahi rehta.

havaye nafs ek dhuuva hai jo qalb ke charo taraf phel jata hai, aur imano yaqin ka ehirag gul kar deta hai, aqal ki qefyat us vaqt aesi ho jati hai jese keesi shakhs ki aankh may dhuuva bhar jaye, aur voh dekhne ki salahceeyat kho bethe, galhaye shahvat bhi qalb se goro fekr ki salahceeyat aur basirat ka noor salab kar leta hai, aur heedayat se is qadar be-behra ho jata hai ke agar koi vaiz achhi bate batlana bhi chabe to voh samajta nahi hai, shetan alag hamla navoro hota hai, nafs ki khavabeeshat alag hamla karti hai, naza alag muasefat karte hai, is tarah maseeyat ke juhoor ke leeye tamam asbab mohayya ho jate hai, ye aayat aese hi deel ki taraf ishara karti hai, (oe pegambar aapne us shakhs ki halat bhi dekhi jese ne apna khuda apni khavabeeshat nafsani ko bana rakha hai, so kya aap uski neegrand kar sakte hai, ya aap khyani karte hai ke un may aksar sunte ya samajte hai, ye to mahaj chopayo ki tarah hai, bulke unse bhi jeeyadah be rah hai.) para 19 rukua 2.

baj deelo ka hal to tamam shahvato may yaksa hota hai baj deel baj shahvato may mulavves ho jate hai, aur baj shahvato ke qarib bhi nahi jate masalan baj log aam ma'aasi se to ijtenab karte hai, lekeen jab koi hasin soorat najar padti hai to unhe jabt ka yara nahi rehta, aur voh aqlo kheerud se beguna-

ho kar us gunah may muhtela ho jate hai, baj lag iqtedar, jaah aur mansab ke itne bhookte hote hai ke jab bhi un chize ke husool ki koi soorat peda hoti hai woh deevana var unke pichehe dodhte hai, baj lag apna ach nahi sun sakte, apni ihanat bardasht nahi kar sakte, agar koi ek lafz bhi keh deta hai to woh gusse may aag bagola ho jate hai, baj lag apni aam jindagi may taqva taharat par amal pera rehte hai, lekeen jab rupye paise ki lenden ki bat aati hai to taqva aur taqaddus ki tamam qabayeh chak kar dalte hai, aur mal par is tarah girte hai jees tarah kutta bachi huvi haddi par tut padta hai, in tamam ma'aasi ka irteeqab unhi deelo se hota hai, jeenke lrd gird havaye nafs ke dhuve ki dabiz chadar chha jati hai, aur basirat ka noor madhdham pad jata hai, haya aur iman rukhsat ho jata hai, aur woh lag sbetan ke manshae murad ki takmil may lag jate hai.

(3) qalb ki tisri qeesam woh hai jees may havaye nafs ke khavateer peda hote hai, aur use shar ki taraf bulate hai, usi waqt iman ke khavafir aate hai aur use kber ki taraf bulate hai, nafs apni tamam tar shahvato ke sath shar ke khavafir par namadah najar aata hai shahvat ko taqveeyat deta hai, aur lazzat khez aur aach koshi ke fazail bayan karta hai, aql kber ke khavateer ki madad karti hai, aur shahvat ki burai karti hai, aur nafs ko batlati hai ke ye kam jahalat ka hai, bahaim aur dareendo ke af'aal ke mushabeh hai, kyunke bahaim aur dareende hi anjam ki parva keeye hager shar par goerte hai.

nafs aql ki nasihat par mail najar aata hai to sbetan nafs ka picheha chhod kar aql ke pichehe pad jata hai, aur is tarah shahvat ki davae ko taqveeyat pahonchata hai, sbetan aql se kehata hai ke too khavah-ma-khavah nafs ko kyun tangi may muhtela keeye huve hai, toone apni khavahishat ko balaye taq kyun rakh di, kya terre ham-asare may kol asa hai jo khavaheesbat ka mukhaleef aur apni agraaj ka taareek ho, uske beesse may dunya ki lazzate hai, aur tere beesse may tangi hai, woh khush nasib hai, too mahroomul-

qasamat, bad-bakht aur musibat jadah hai, dunya ke log tera majbakaan udate hai aur doosro ki meesale dete hai, jeen-
he us mere batlaye huye raste par chal kar bade bade man-
sab hasseel kreye, too unki rah kyu nahi chalta, kya too fula
aaleem ko nahi dekhte ke woh fula-fula kam karte hai, agar
ye kam bure hote to woh kyu karte, nafs sbetan ki taraf ju-
kta hai.

usai waqt farceshta nafs ka rasta rok leta hai, aur use
batla hai ke jo shakhs hai ki lajjat ke husul may ma'aal aur
anjam se be parva ho jata hai woh tabah aur barbad ho jata
hai, kya too un chand rojah lajjato par qana'at karke jannat
ki daayemi neamat aur lajjato ko chhodne ke leye tayyar
hai, kya tuje shahvat par sabr ke muqable may dozakh ke
ajab ki taklif sahil najar aati hai, logo ki itteba mat kar aur
shetan ke fereb may mat aa, doosro ke gunah tere ajab ki
taklif kam nahi kar sakte, agar tuje sakht garmi aur loo ke
jamane may aaramdeh thanda makan mayassar aa jaye to
kya too logo ka sath dega ya us makan ko tarjih dega, jaha
na suraj ki tapeesh se jeesam pighalte hai aur na garm joke
badan ko julsate hai, dunya may tera hai yehe ke suraj ki
garmi tuje hardasht nahi, dhoop may too khada nahi ho sa-
kta pheer maloom nahi dozakh ke khor se kya chij mane
hai, kya dozakh ki hararat suraj ki hararat se kam hai? is
nasihat se nafs farceshte ki taraf mail ho jata hai.

garj ye ke farceshte aur sbetan ki kashmakash jari rehti
hai, aur woh isi kashmakash ke darmayan apni umar ki manj-
eele tei karta rakhta hai, baj avqat sbetani avsaf galeeb aa
jate hai, aur nafs beekulleeyn sbetan ki taraf mail ho jata
hai, uska muavveen aur madadgar ban jata hai, rahmani
geerooh se aaraj karta hai aur uske aaza se woh tamam an-
mal sadir hote hai jeen par azali taqdir ne mohar sabat kar
rakhi hai, aur jo use allah se door le jate hai.

malaqooti seefat galeeb aati hai to nafs sbetan ke jal
may nahi faneta, uske makro fereb ka qeelaqums kar deta
hai, dunya ki fani lajjat ko tarjih nahi deta hai,-

aakaerat ke umoor may austi ka mujabara nahi karta, balka ruhani geerooh ki ita'at karta hai, aur uske aaza se woh aamal sadoor hote hai jo rajaye ilahi ka bais ho, aur ye bhi taqdir azali hi ke mutabaeq hote hai, is tarah ke qalb keesi ek geerooh ki taraf mustaqeel tor par mail nahi hote, balka un may inqelab aur tagayyur ka amal jari rehta hai.

ita'at aur ma'aasi sab khajanaye geb se aalam-e juhoor may aate hai, aur qalb unke darmaysan vasta banta hai, kyunke qalb malaqoot ke khazain may se ek khazana hai, arbabe quloob isi juhoor se qaza va qadar ki marefat hasaal karte hai jo log jannat ke leeye peda keeye huve hai unke leeye ita'at ke asbab mohayya kar deeye jate hai, aur jo dozakh ke leeye bane hai unke leeye nafarmani ke asbab peda kar deeye jate hai, aur bure rofaqa ki sohbat ata ki jati hai, uske deel may shetani vavvase peda hote hai.

allah ka irshad hai, 'so jees shakhs ko allah ta'ala raste par dalna chahte hai uske sine ko islam ke leeye kushadah kar dete hai, aur jeesko be-rah karna chahte hai uske sine ko tang kar dete hai, jese koi asmaan may chadhta hai' para 3, rukoo 2, dooari jagah irshad hai, 'agar haq ta'ala sath de tab to tumse koi nahi jeet sakta aur agar tumhara sath na de to uske had aesa kon hai jo tumhara sath de aur seerf allah taala par iman wale ko setemad rakhna chahye' para 4, rukoo 3.

'yaf'alu ma yashau va-yahkumu ma yurid' allah jo chahta hai karta hai, aur jo chahta hai fesla karta hai, na koi uske hukam ko tal sakta hai aur na fesle ko rad kar sakta hai apne bando ko jannateeyo aur dozakhceeyo ki alamat batla di aur ye aelan farma deeye, 'innal abra-r lafi na'im va-inal fujja-r lafi jahim' nek log beshak aasaish may honge aur badkar log beshak jahannam may honge, allah jalle shanahu ham sab ko uski ita'at ki tofliq ata farmaye aur uske ajab se bachaye amin.

momoon ko saath galbe ka vanda hai quraan may too momoon hai aur galbe nahi to nuqs hai iman may

akhlaq

akhlaq ki durusti aur usko allah ke achkam ke mutabeeq banana utna hi jaroori hai aur utna hi aham aur vajeed hai jeetna ke ibadat ko baja lana jaroori hai, balke agar jara gehri najar se dekha jaye to ye najar aayega ke ibadat, mamlat aur moasharat ke jeetne achkam hai un may se koi bhi hukam us waqt tak sahi tariqe se baja nahi laya ja sakta jab tak akhlaq durust na ho, isi leeye akhlaq ki durusti aur usko allah aur uske rasool ﷺ ke achkam ke mutabeeq banana amali jindagi ki bunyad hai, ye bunyad na ho to imarat khadi nahi ho sakti.

akhlaq isko nahi kehte ke keesi se khanda peshani se muskura kar meele, narimi se hat kare, balke ye to uska natija hai, asal akhlaq insan ki bateeni, uske deel ki, uski rooh ki ek seefat hai, insan ke bateen ke andar mukhtaleef keesam ke jazbat, khavaheeshat parvan chadhhte hai, unko akhlaq kehte hai, aur unko durust karne ki jaroorat par jor de-cya gaya hai.

insan nam hai jeesam aur rooh ke majmuae ka, seerf jeesam ka nam insan nahi balke insan woh jeesam hai jees may rooh mojood ho, agar keesi ka inteqal ho gaya to ab sare aaza mojood hai, jeesam may koi farq nahi buva, bas ye buva ke rooh neekal gayi, rooh ke neekal jane se insan insan nahi raha balke laash ban jata hai.

jees tarah insan ke jeesam ke andar bahot si seefat hoti hai, baj avqat jeesam khoob seehat mand hai, khoob soorat hai, taqatvar hai, tavana hai, aur baj dafa jeesam kamzor, dubla-patla, bimar, had-soorat hai, isi tarah insan ki rooh ki bhi kuchh seefat hoti hai, baj avqat rooh taqatvar hoti hai, baj avqat kamzor hoti hai, aur baj avqat kharab seefat ki maleek hoti hai, jees tarah insan ke jeesam may bimareeya lagti hai, kabhi bukhari ho gaya, kabhi pet kharab ho gaya, kabhi qabz ho gaya, kabhi dast ho gaye, isi tarah rooh ko bhi bimareeya lagti hai, kabhi us may takabbur peda ho gaya, kabhi hasad, kabhi bugz, kabhi na-shukri peda ho gayi.-

ye sab rooh ki himaree hai.

isi tarah insan ke jeesam ki khubs-oorti hai, uska chehra khubs-oorat hai, ya aankhe ya uska jeesam bahot khoob soorat hai, isi tarah rooh ki bhi khoob surti hai, jese uske andar tavaju'a ho, sabr aur shukr ho, ikhlas ho, khud-pasandi na ho, reeyakari na ho, ye rooh ka husno jamal hai.

allah ne insan ko bahot se aehkam deeye, jeeska ta'aluq jaheeri jeesam se hai, jese namaz padhna, roza rakhna, zakat dena, haj karna vagerah, ye sare kam jeesam se ada hote hai, isi tarah bahotse faraiz hamari rooh aur bateen ke muta'alleeq deeye, masalan tavaju'a ikhtiyar karna chahye ab ye tavaju'a jeesam ka fel nahi balke ye deel ka fel hai, rooh ka fel hai, baj log tavaju'a isko samajhte hai ke mehman ki khateer tavaju'a ki, khana kheela deeya, ya gardan juka li, kuchh sena muda huva ho, uska samajhte hai ke bada mutavajee insan hai, khoob samaj lo ke tavaju'a ka taluq qalb aur rooh se hai, insan apne deel may apne aap ko be haqiqat samje, ke meri koi haqiqat nahi, meri koi qudrat nahi, mai to ek be-kas banda hun, ye khyal deel ke andar peda ho jave usko tavaju'a kehte hai, uska allah ne hukm deeya hai.

ikhlas ka allah ne hukm deeya hai ke apne andar peda karo, jo kam karo allah ki raja mandi aur khushnudi ke le-ye karo, ye ikhlas hai, juban se kehne se ikhlas haseel nahi hota, ye deel ki ek qefyat hai, bateen ki ek soefat hai, jeesko peda karne ka allah ne bando ko hukm deeya hai.

shukr ka hukm deeya hai, jab koi neamat haseel ho to allah ka shukr ada kare, ye bhi qalb aur rooh ka fel hai, jee-tna shukr karoge rooh taqatvar hogi, isi tarah sabr ka allah ne hukm deeya hai, ke agar na-gavar bat pesh aa jaye to samjo ke allah ki heckmat se, uski masheeyyat se huva, chahe muje ye keetna hi na-gavar ho, lekeen allah ki masheeyyat isi may hai, iska aehsas deel may peda karna iska nam sabr hai.

lehaja bahot se aehkam aese hai jo allah ne hamari rooh ke aur hamare batin ke muta'alleek hamko ata farmaye hai,

sabr ke moqe par sabr karna aesa hi farz hai jese ke namaz padhna farz hai, shukr ke moqe par shukr karna aesa hi farz hai jese roza rakhna farz hai, ikhlas ke moqe par ikhlas karna aesa hi farz hai jese zakat dena farz hai, isi tarah kh-hof hai, raza hai, johad, taqva, tavaqqul, qana'at, khushhooon vagerah.

bahot se kam jaheeri aur jeesmani aetehar se gunah qarar deeye hai, masalan juth bolna, gibat karna, reeshvat lena, sood khana, sharab pina, daka dalna vagerah, isi tarah allah ne bahot se bateeni kamo ko bhi gunah qarar deeye hai, masalan takabbur karna, hasad karna, keehr, ujh, reeya, gadlat beera, hubbe jah, hubbe mal vagerah, ye sab bateeni bimar- reeya hai, jo insan ke hath, pan se anjam nahi di jati balka bateeni rog hai, allah ne usko haram qarar deeya hai, aur ye utna hi haram hai jectna sharab pina, zeena karna, sood khana, reeshvat lena vagerah.

khulasa ye ke allah ne insan ke bateen aur rooh ke mu- ta'alleeq aehkam deeye hai, kuchh seefat ko peda karne ka hukam farmaya hai, aur kuchh seefat se bachne ka hukam farmaya hai, agar inko kar leeya to ab kabenge ke akhlaq durust ho gaye, achhe akhlaq ko akhlaqe fajela aur boore akhlaq ko akhlaqe rajila kehte hai.

akhlaq ka mailab ek doosre se achhi bat kar lena ya achhi tarah muskura dena nahi hai, ye uska natija hota hai, kyunke jab akhlaq durust ho jate hai to insan ka ravayya har doosre insan ke sath behtar ho jata hai lekeen bunyadi tor par usko akhlaq nahi kehte, akhlaq ki haqiqat ye ke ins- an ka bateen durust ho jaye, akhlaqe fajela peda ho jaye aur akhlaqe rajila door ho jaye, aur bateen allah ke aehkam ke mutabaeq dhal jaye.

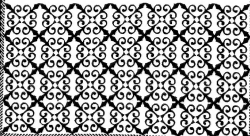
isi leeye nabiye karim ﷺ ne farmaya khoob yad yakho ke insan ke jeesam may ek gosht ka lothra hai, agar voh sahi ho jaye to sara jeesam sahi ho jata hai, aur agar voh kharab ho jaye to sara jeesam kharab ho jata hai, khoob samajh lo ke voh lothra insan ka deel hai, isliye agar deel sahi ho gaya-

aur isi ki sechhat par dunya aur aakherat ki kamiyabi moav-
qoof hai.

allah jalle shanahu ham sab ko uske din ki asli mehnat
ke leeye qabool farma kar so fi-sad din uski marzi ke muta-
beeq aur aap ke tariqe ke mutabeeq aur khalees allah hi
ke leeye amal karne ki tovfiiq nasib farmaye aamin.

aakheer may allah jalle shanahu se dua'a hai ke is kitab
ko aammatunnas ke leeye haise isteefadah banaye aur is ad-
na kosheesh ko qabool farma kar falahe daren aur najat ka
jareeya bana de, aamin bee-rahmateeki sayyedeel muraal-
in sallal lahu alayhee vasallam, rabbana antena feed dunya
hasanataw vafeel aakheerates hasanataw vaqena arabannar
vasal lallahu ta'ala alan nabeeyyeel karim bee-rahmatee-k
ya arhamar raheemin, aamin, ya rabbal aalamin.

**jarbe laga ke kalmaye tayyebah ki bar bar
deel pe laga jo zang hai usko hataiye
mashgool isme zat may ho aap is tarah
uske seeva harek ko bas bhool jaaiye**



**Agar Aap Ko Is Kitab Ki Jaroorat Hai To Is Pate
Par Leekhe Ya Ham Se Rabeta Kare, 94288 42484**

94087 23138

Hafeez Saeed Ahmad Patel

C/o Sahkar Tyer House

At. & Po. Unai.

Ta. Bansda.

Dis. Navsari.

Gujrat. Indya.

Pin. 396 590

(aakhri taitale sh suroo)

varees pe ya ilahi itna karam too karna

gafeel tere zeekr se usko kabhi na karna

padhte raho namaz muje bhi padha karo

padh padh kar meri hato pe amal bhi keeya karo

mai hun tumhare vaste tum mere vaste

kyun door mujse rehte ho dunya ke vaste

dunya to kya ? mai aakherat achhi banaungi

padhte raho mai tumko bhi rab se meelaungi

allah rasool hardam us par ho maberhan

padhta hai, doosro ko padhata hai, jo quran

varees pe ya ilahi itna karam too karna

gafeel tere zeekr se usko kabhi na karna